A STUDY IN PURITANISM

FAITH OF OUR FATHERS

by Gladys Dodd

The Story of Jonathan and Mary Gillett
and of their Geneva Bible

PREFACE:

This lecture on Puritanism comes in 2 parts. If today's lesson presents a "sorry" picture, I can only report the times in which my ancestors and their fellow Puritans lived as I have found it in recorded pages.

The second lecture grows brighter. After the best plans of earnest men seemed to fail, God's Holy Spirit breathed into the Puritan world a "Great Awakening" to the repentant soul.

This lesson focuses on Jonathan and Mary Gillett. If they seem to get lost in overmuch history, not to worry, for they will reappear from time to time - with Geneva Bible in hand, but without "silken roses on their shoes".

If in this lecutre I have missed the finer points of Puritanism, let it be hope that, at least, I have captured for you something of its spirit, as played out in flesh and blood of this unknown Puritan pair, as I found it in history.

Between the lines.

Lecture to Gail & Lee Snyder's adult SS class - Bear Creek Valley Presbyterian Church (Evangelical).

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INTRODUCTION:

I am an 11th generation descendant of Jonathan Gillett who arrived on the first Puritan ship to anchor in Massachusetts Bay. Not the Mayflower - we missed that by 10 years, and Plymouth Rock by 30 miles. Jonathan arrived on the Mary and John, one of 140 Puritans in search of a Zion on earth, to occupy and do as God willed.

Names in the family tree reveals our O.T. heritage - Aaron and Isaac, Jonah and Noah - not Jewish, as Bible readers might suspect, but Puritan. Which in the 17th century was not all that different, for Puritans lived close to the Mosaic Code.

If Jonathan's neighbor of 50 years, Goodman Egleston, had 16,000 certified descendants from his 10 children, By 1865, it can be safely assumed Jonathan had likewise from his 10.

It has been calculated that fully 50% of the population in 1830 (6 million Americans) was descended from the 20,000 Puritans of the Great Migration - Puritan in blood, as well as in manners and morals.

If your ancestral entrance to this country predates 1830, this story I tell is probably your story as well. I simply took time to search it out. Between the lines of a history text. Texts are sketchy and boring - and biased. I should know, for I taught history in public high schools 34 years.

It is popular today for radio evangelicals, who imagine they want to return to the basics of our founding fathers, to lament the watering down of the American history textbook. It is true as charged that some standard U.S. history texts do not mention the Pilgrims sacred to American origins. I had one of these in my personal library.

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Then I sent to Florida for a highly recommended text for Christian schools, written from the Christian perspective. The chapters on the spiritual foundations of America had much to say about both the Pilgrims and Puritans. All in a positive light.

What I noted, however, was the absence of our founding father's ruthless slaughter of Indians. Nor did it mention the persecution of the Quakers in the Bay Colony. *Their* text simply stated that the Quakers and Puritans "disagreed" on some points.

Indeed!

This "disagreement" led to boring their tongues through with hot irons to silence their gospel of the "Inner Light".

There ought to be more integrity in recounting history on *both* sides - *by* the humanists, and the religious right.

For me the skeletal names in my pedigree came to life like Ezekial's valley of dry bones, as I perused fresh and yellowed page of more than *50* sources. Sometimes a line or even a word reveals a wealth of emotion.

In reading from *The Colonial Records of Connecticut*, the exact wording of the oath of office Jonathan uttered upon becoming constable of Windsor in 1665, I felt his sense of duty and fear. The oath began , "I doe sweare by the greate and dreadfull name of the everliving God . . ."

This "dreadfull God" was one of the major reasons the Puritans took ship to come to the New World. Oh, some dreamed of building a "Citty of God", as they perceived it. But some less altruistic fled Merrie England to save themselves from the impending wrath of Almight God about to fall on dear England, for its folly and sins. Sins of Sabbath breaking, of extravagent dress, of lewd theatres, of Popish practices retained in the Anglican church, of horoscopes. and books on how to make pact with the Devil.

Little wonder Jonathan promised to "faythfully execute the office and place of a Constable . . . so helpe me God". For it was his duty to help Windsor to escape the wrath of an offended Deity by spying on, and reporting to magistrates the evil doings of his neighbors, to stay the whetted sword of the great Avenger.

It was a thankless task being constable. As Moses had made no provision for constables in his government, it remained for the freemen of the town to annually appoint 2 of their number to serve in this unpopular capacity. Few wanted to serve twice, not even a Puritan! And Jonathan did not.

FAITH OF OUR FATHERS

Seventeenth century England's first interest in Massachusetts was more in ling cod for the supper plate, than in any "holy" experiment; thus the fishing village of Salem. But the Puritan flight from James I made it more of a religious refuge than a business venture, despite what economic historians want to write.

Three weeks before Winthrop, the Moses of this Great Migration, anchored at Salem in 1630, the *Mary and John* discharged her Puritans at a place they would call Dorchester, now a part of Boston. Among them was bachelor Jonathan Gillett. My other progenitor aboard this ship was Mr. Phelps. His title spoke of the lesser gentry, a landed rank to which many Puritans belonged.

Their expedition was led by Rev. John Warham, an ordained Anglican of Oxford who had been silenced by Bishop Laud for his Puritan views.

It had become dangerous to be Puritan in England. These held views not practiced by the Anglican Armininians, and even attended unapproved chapel services instead of the State Church of England.

Once on land, Jonathan was assigned to live with a family, for it was the Puritan way to monitor morals of all, esp. the singles.

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To this end Puritans, more Hebrew in spirit than Christian as Calvin taught man's moral depravity required external controls, they made laws, perhaps more than Moses' 620.

So many, that dissidents fell out with the established church in Boston, notably Roger Williams who protested the notion that Church and State were one and the same. And that other heretic Anne Hutchinson who questioned the clergy's ability to determine who and who was not among the "elect".

Both were banished. While in Boston, Jonathan probably knew them both, and certainly that other famous dissident, Rev. Thos. Hooker.

But before he joined the Hooker connection, Jonathan went back to England, but soon returned with Rev. Warham's niece MARY as bride, and a Geneva Bible, Calvin's translation. His particular edition of 1599 had escaped confiscation and burning by Bishop Laud. And as for the King James' Version, it did not sit well with the Puritans; after all, they were fleeing from James I!

Dissidents Hooker and Warham took their congregations 100 wilderness miles to the Connecticut River where they set out to establish a new Zion MUCH LIKE BOSTON'S? - [illegible] Their river towns hoped to build a New Jerusalem on the N.T. form of church government. From this notion of congregationalism evolved the town meeting, as it was believed a righteous laity had no need of Pope or bishop, or any authority higher than the Bible.

With these tools these Puritans hoped to perfect a Christian society, here and now in this howling wilderness.

Laws of this Puritan State were enacted to support all that the church aimed to perfect. Thus Church and State were one, a kind of theocracy after the manner of Moses.

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And this State would find its guidelines in the Mosaic Code. With one important addition - the governed should be governed by the consent of the governed. This did not mean "democracy", as we know it; as Wintrop testily remarked, Democracy did not exist in Israel. Rev. John Cotton believed that democracy was not fit to govern either Chruch or State. In Connecticut, Hooker came to disagree. Somewhat.

Of course the governed, like Jonathan and Mary, being naturally sinful, must be put into godly shape by the church and ordained clergy, like Rev. Uncle Warham and Rev. Hooker. With or without the consent of the governed. Jonathan had discovered that the New Jerusalem was not in the Bay Colony after all; perhaps in Windsor . . . he got permission to leave.

Before Jonathan and Mary left the Bay Colony about the time the time their twins were born, they were admitted to the Dorchester church congregation in full communion. After a satisfactory public testimony of their conversion experience in regeneration. And a show of hands by the approving brotherhood.

Now visible Saints, they demonstrated their election by their godly walk - meaning conformity to Puritan rules in every detail.

They fervently believed, though probably did not fully understand, the cardinal tenets of Puritan theology, which (1. believed in original sin, human depravity, and the irrestible grace of God; (2. the greatly stressed-sovereignity of God; (3. that the Bible was the ultimate authority, that God's will could be discerned only through it, and that it was to be interpreted only by certified clergy; thus personal revelation was anathema, as Anne Hutchinson and any Quaker should have known.

They also believed that a people, a nation, should have a covenant with God - to keep His laws, and God in turn would bless them -

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early equivalent of today's gospel of health and wealth. SCORE W/GOD — GET MORE.
PERHAPS THE TARNISHED SEED IN THE RELIGIOUS ZEALOT.

Thus, the BIBLE Commonwealth - a civil state whose laws were supported by the collective power of the clergy - like Rev. Uncle and other divines - whose power alone could not carry out the contract without the force of government. Church members were to elect their rulers, and submit to them, lest they be in rebellion against God. Quakers, for example, would not submit to them in every detail; thus, they were seen as anarchists.

In the Bay Colony, Jonathan took the oath of freeman, for church membership and only this granted him the right to vote for his rulers. The franchise, of course, never applied to Mary, also a church member.

In Connecticut to which Jonathan led his growing family, the law was to liberate the franchise. Somewhat. The Fundamental Orders here said any freeman, churched or not, could vote. This landmark in American democracy became the basis of the U.S. Constitution to come 144 years later. But even here, upon taking oath, the freeman swore to uphold orthodoxy, and the belief in the Trinity, and to swear that he was not atheist, Quaker or Jew.

Here in Connecticut transplanted Englishmen made laws similar to those of deare England - hanging for witches, buggers and murderers; jail for debtors; public flogging for any number of offenses. For Puritans had not clattered down the gangplank in buckled shoes to kiss the soil and thus become American. They all remained Englishmen - pease porridge hot, and all.

The Fundamental Orders imposed stiff penalties for harboring heretics in the home. Laws banned the wearing of "silken roses on the leathern shoes". Since my people of Windsor were simple yeomen dunging rye fields, this blue law may not have pained them overmuch, as it did the more elegant Puritan grandees, for worldliness and pride had now begun to creep in.

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Private emotional pain to this worthy ancestor Jonathan was less harsh to bear than the public humiliation of stock and whipping post. And with solemn righteousness he and his fellow citizens erected these instruments of cruelty. In front of the meetinghouse-on the village green-to be used against offenders.

It was death for sodomy, even if it meant the parson's stepson. And it did. For Rev. Uncle preached, as all the other divines, that the sodomite must be put to death.

Although Puritans were careful to vigorously apply execution to selected Mosaic abominations, it conveniently disregarded others, But buggery in Windsor! So they condemned Rev. Uncle's stepson, and hanged him from a gallows. The bugger was 18; his name was John. Nevermore did the family mention his name-again.

Jonathan was not constable that year; his appointment came later. As constable he was obliged to see that all punishment was properly carried out.

One local couple was punished for contempt and battery. The man lost his franchise. His wife having no precious franchise to strip away was stripped of her clothes; the lashes laid on her naked body.

Fornication was punishable by fine or public flogging. Or prohibition to ever marry at all! This latter threat should have dampened the fiercest ardor of young Romeos and Juliets, but failed to discourage overmuch the pair hauled into court for bastardy.

The offending lover paid the girls' parents a goodly sum, after which his cheek was branded with a hot iron. The Court further mandated that one of my ancestors — not Jonathan but the magistrate Mr. Phelps — see to it that some form of punishment was inflicted upon the girl. for concealing her embarassing condition so long. The couple, now properly humiliated, was court ordered to marry.

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One of Jonathan's constable duties was to report all Sabbath breakers to the magistrates - those who picked apples, or shaved, or cooked victuals on the Lord's Day. It was his duty to snoop. And to report those who did not attend Sabbath worship for their punishment.

These cruel punishments by today's standards were not peculair to the New England Puritans, of course. Similar measures were a way of life in Europe as well, in this same time period.

But these towers of cruelty were to crumble and fail, like the tower of Babel, leaving the Puritans confounded and humbled by unconquerable wickedness.which only a Great Awakening would spiritually remedy - however short lived - as we shall see. And Rev. Uncle's great-grandson would be one of the mortal moving forces in this unfolding drama - Jonathan Edwards.

We now come to the concern that our Puritan fathers had for their children,and wives.

Perhaps few were as lenient in family discipline as Cotton Mather, pastor of Boston's North Church. He spent an hour every day with his young ones. He did not believe in the use of the rod; he gave or withheld a sweetmeat for reward or punishment.

He was also ahead of his time in educating his offspring. He equipped the nursery for reading and writing, heard his children's catechism on Mondays, and read their written prayers. On Saturday he took each into his study to talk and pray with each alone. He allowed his children to choose their own studies, encouraging one daughter to study medicine, as he had done at Harvard where his father was President.

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Cotton himself was a remarkable scholar, learned in 7 languages. As writer he defended the Copernican theory, and offered the first colonial explanation of Newton's theory of physics. He published hundreds of books on many subjects, leading to his membership in the Royal Society.

But he did not succeed with all his children. His keenest disappointment was in his son Cresy. One may read in Mather's diary ofthis father's anguish.

When the profligate lad was 18, he cried out, "Oh my God, what shall I do? I will not yett utterly cast off the wretched child . . . There may be yett unknown Reserves of Mercy".

But he did cast Cresy out of the parsonage.in hopes his reverend grandfather might have better success in his pious upbringing. Then he penned, "Lord, tho' I am a Dog, yett cast out the Devil that has possession . . . (of) my ungodly hard hearted son . . ."

Upon learning that prodigal Cresy had perished at sea enroute to Barbados, he lamented as King David had over the rebellious Absalom: "Ah! My son, my son, is lost, is dead, is gone!"

Perhaps this anguished lament serves to illustrate the keenest of many Puritan dilemmas: - the Puritan believed, on one hand, that the sinner was utterly helpless to do anything to save himself, and would be utterly rejected by Christ.unless he was born of God. yet, on the other hand, even before this same sinner issued from his mother's womb, God had from eternity already foreordained his salvation by election.

This paradox affected Puritans differently. Some agonized over the uncertainity of their election. Others felt secure, as divinely destined to a glorious eternity with God.

Under Connecticut's "blue" laws, rebellious children were assigned to stern guardians who could and would control them, if parents

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could not; this meant boys until the age of 21, girls until 18.

The same Code provided for schools. The Connecticut preamble began:"It being one chief project of that old deluder Satan, to keep men from the knowledge of the Scriptures . . . it is therefore ordered by this Court . . . to teach all children . . . to write and read . . .". There you have it!— to keep ~~them~~ the lads one step ahead of the Devil. by arming them with the sword of the Lord.

So the Gillett children learned their letters at the cottage school of Mr. Branker, who held a M.A. from Oxford, as most early divines and their associates had lettered at Oxford or Cambridge before coming to America. These earnestly promoted education here, both grammar and collegiate. Harvard was established to educate the clergy, as was Yale, Princeton and Dartmouth to come a little later.

Lying was a "foule and gross sin". All convicted liars 14 and up received a ~~half dozen~~ six stripes. At the public whipping post on the village green. On Wednesday, after the regular midday church lecture. When a sizeable assembly was about.to witness the humiliation.

Younger children received their stripes privately, by parents, in the presence of two witnesses . If the home failed to cooperate, the town constable obliged.

The fact that Jonathan's one wife Mary lived to be 78 was testimony to her good health, and endurance in childbearing. Many Puritans, as did Cotton, had two or three wives due to the uncertainties of bearing children, one every other year. A woman's limit was 9 or 10 babies, if she did not die in childbed before.

Here in Windsor, as in other New England towns, nearly 60% of the church memberships consisted of powerless females despite early childbed deaths.

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And the perils of childbearing may have been one of the very reasons, for the frequency of being brought to childbed increased her anxieties about death and eternity. A preoccupation which Mather saw as the curse "which the Female Sex is doom'd unto, (but) God Sanctifies the Chains, the Pains, the Deaths . . . ."

A Puritan marriage was a civil contract, not church sacrament, or covenant. A civil authority, a JP, performed the ceremony; thus magistrate Mr. Phelps could marry a couple, but Rev. Uncle could not.

Seating in the meeting house then was segregated, for mingling of sexes in the pews during prayer and sermon was considered distracting for worshippers.

The wife was viewed as a helpmeet from Adam's rib, an equal as it were, although the husband clearly was to govern her.

Puritan divines often preached long sermons on redemption as a marriage to Christ, comparing it to the civil contract: "As wives submit to man, so man submits to God." Females by nature seemed better suited as the "bride of Christ", as they could easily identify with obedience to Christ: males had trouble with this, as it required a reversal of his dominant role.

Also men seemed less inclined to take on the virtues of meekness and patience, and subjection in spiritual dependence to the local shepherd like Rev. Uncle. This anti-clerical disposition manifested by males led to many religious schisms and is thought to have been a contributing factor in the rising political revolt in the American Revolution as well.

But one of the Windsor females who held her own with the clergy was Rev. Uncle's clever daughter, Cousin Hester. Not shy or uncertain as her melancholy father, she matched wits and knowledge with the divines of the day, for she married one of the Mathers, and later Dr. Stoddard.

Sixty years mistress of the Northampton manse, she died at 96, and her grandson Jonathan Edwards preached her funeral.

Mary Gillett's own longevity was, in part, testimony that she had escaped the onus of witch suspicion. Childbearing every other year consumed a mother's reserves, causing some to act a little out of mind, like talking to herself in the turnip patch.with none to hear but the village gossip who would report her talking to "Ye Devil", — who else? And a prudent housewife would not mention anything black seen by candlelight, or that worms got into a live hen's gizzard.

But it remained for poor Alse down the street in Windsor to be the first in all New England to be executed for witchcraft. Nor was poor Alse the last, for seven years later Lydia Gilbert was charged with having "killed the body" of Henry Stiles, although every militiaman on drill had witnessed that the Allyn boy accidentally discharged his musket into Stiles. But it was Lydia, not the Allyn boy, who went to the gallows, for somehow casting a spell.

Salem women in the Bay Colony suffered a similar fate, for 19 were hanged, after conviction by the Courts. This sordid tale need not be related here except to mention that the Salem trials involved fewer witches than in similar trials in Europe about the same time.

It is probably true that Mather's publication stimulated the witchcraft hysteria, and that both Mathers lent support to the delusion. At first. historians like to blame them, but fail to mention that these same divines, somewhat tardily, assumed the responsibility for calling a halt to thel reign of terror.

Nor do they mention the fact that Judge Sewall of the Court publicly repented his role in the trials, that he wrote his confession and stood in humiliation before the South Church congregation while it was being read. Or that thereafter that he annually

Dead

observed a personal day of humiliation and prayer, for God's forgiveness for his part in the witch scourge.

During the 17 years that Jonathan Gillett served as juror in Windsor judging his fellowman, a kind of righteous judgement befell him, or so it was believed by those who held that Indian troubles was punishment from an offended God. He lost two sons in King Phillip's War. Missionary John Eliot had 4000 "praying Indians" when that war broke out in 1675.

From the beginning Gov. Winthrop thought it a good thing to bring the Indian into the Kingdom of God, but Puritans found it easier to usher the natives into Kingdom Come, with musket and with fire.

King Phillip, whose father Massasoit helped save the Plymouth Pilgrims with gifts of seafood and corn, was now the new chief. He noted that Puritans outnumbered Indians in his tribal lands. He organized armed resistance.

Clergy called for a Solemn Day of Public Prayer and Humiliation. What sins had brought down the Lord's wrath? New England searched its conscience. Was it shuffleboard and dancing? Was it men wearing wigs of women's hair?

Despite a round of repentance, Indian reprisals continued. A Son of Jonathan's was cut down by the tomahawk, his grandchildren carried away into captivity.

Morals were even more rigidly enforced, but within 3 years King Phillip had destroyed one-half of the English towns, and one of every 16 white males. In defense Puritans continued to fire wigwams, burning whole families alive. Even Cotton Mather reported that 600 Indians were "terribly barbequed".

In the end King Phillip lost his head; and a son of Jonathan's lost his as well. Poor ambushed Joseph's head was buried with his body at Deerfield. As for King Phillip - his head, after he was

drawn and quartered, was placed on a pike and displayed at the Pilgrim's plantation for many years. As a warning.

Had no one discovered the N.T. in New England? It must not be supposed, as some biased historians seem to infer, that there was neither Christ nor Trinity in all New England.

Rev. Uncle's congregation was frequently addressed as "the Church of Christ at Windsor". East Windsor's first pastor, Rev. Edwards, father of Jonathan Edwards, in one paper acknowleged the Trinity, and said "there is no way to obtain Mercy, and Salvation, but Only by faith in the Righteousness of the Lord Jesus Christ, Who is the Eternall Son of God, and the alone Saviour of Sinners . . ."

Cotton's diary remarks, "My Conformity to my Glorious Lord Jesus Christ, it is, how agreeable! how desirable!". Of 70 sermon texts he used in preaching in 1709, 48% came from the N.T.

Even Jonathan's constable oath of 1665 ended "so helpe me God, in the Lord Jesus Christ".

But even this simple yeoman of the soil and of little power probably found it easier to be more the legalistic Pharisee which is natural, than a follower of Christ which requires the supernatural.

And so this representative common ordinary Puritan couple, Jonathan and Mary, remained invisible to history books. But in their day they numbered among the visible Saints, to walk circumspectly, followers of Calvin and dear Rev. Uncle their shepherd for 40 years.

Unlike Rev. Uncle who meditated overlong on theology and in the constant searching of his soul and those of neighbors for signs of grace, his niece Mary bore 10 children and fed them peason porridge, and turnips from gardens she herself tended.

As for Jonathan-he grovelled less as a worm in the dust but got himself to the grist mill for corn for Goodwife to make his bread.

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Not that he neglected his daily sanctification, the walk that becomes God's elect, but like other yeomen of the soil perhaps scrutinized the standng of his soul less often than the hides of his livestock for dangerous mites.

Thus he was saved from overmuch preoccupation with sin as melancholy divines, and perhaps because of it had more peace of mind.

When Jonathan laid down his scythe and cross in 1677 to take up his crown, the New Jerusalem of that early Puritan vision had not materialized. Nor would it ever be built. Not by mere mortals. He knew himself as a "planter", but felt himself in the end a pilgrim looking for a city, not built with hands as Boston Mather's "Citty set on a hill", but one whose ruler and maker is God.

Goody Gillett died the day before Epiphany, 1685, a visible Saint to the end, not given to independent thought as a heretic, for she was one to obey the voice of the earthly shepherd of her soul, Rev. Uncle.

She left the cherished Geneva Bible to her children. But alas!— she had learned that it spoke different things to different folk, for she had seen these difference divide the churches, and how those schisms scattered her children to other settlemnts,and other biblical interpretations.

Four years ago the Windsor Historical Society received the Gillett Bible to display in its museum. This fall I hope to see the identical book which brought Jonathan and Mary from England to begin a holy experiment-in the name of God.

If in this lecture I have missed the finer points of Puritanism, let it be hoped that I, at least, have captured for you something of its spirit,as played out in flesh and blood of this unknown Puritan pair, as I found it in history.

Between the lines.

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FAITH OF OUR FATHERS

PART TWO

A Study in Puritanism

"The Great Awakening"

Last time we saw how an English couple of the Original Saints - which, by the way, is a bonafide term in history - played out their Puritan roles in the challenges of 17th century New England.

Today we will look at the way the descendants of these Visible Saints - also a history term - responded to the spiritual revivals of the Great Awakening in the mid-18th century.

This is the story then of the third and fourth generation a century later - the grandchildren and great-grandchildren of the first Puritan immigrants, who had succeeded in passing on their form of godliness, but, of course, could not transmit its power to these new generations.

PART TWO: FAITH OF OUR FATHERS, A Study in Puritanism: THE GREAT AWAKENING? —

by Gladys Dodd.

Historians have chosen 1685, CO-INCIDENTALLY the very year Goody Mary Gillett died, as the end of the old Puritan period. THIRD GENERATION Cotton Mather, for one, mourned the loss of Puritan influence, and the loss of reverence for the clergy. Clear, sound conversions were no longer frequent in his day; youth, like his own son, FRESH, were becoming profligate.

We saw last time how the Lord had increased the Puritans' progeny, if not their wisdom in building the new Zion as well. But one of the most painful struggles came over of what to do with these children in offering church membership. In England membership had been a family affair; here in New England, it was based on the individual decision. What to do?

These cultivated children had no problem whatsoever in declaring the faith, not necessarily theirs, but the faith, for they knew it by heart and from stripe. For the Saints' children had grown up "good" - if not by nature, then by careful nurture. All knew and kept the rules; there was little choice in the watchful community.

Perhaps these already "good" children saw no earthly need for a special conversion. Already obeying the commands of Church and State, was this not good enough for church membership. No, it was not, said the traditionalists, as many grown children gave no evidence whatsoever of having received saving grace, i.e., regeneration from ~~above~~.

The Boston divines called a council — if, for no other reason than the Church was shrinking in numbers, and in potential power for future generations to control the affairs of Church and State. They arrived at a compromise, called the Half-Way Covenant, an experiment which was to tear New England apart. The children now could become partial members, second class Christians, without conversion

Rev. Uncle Warham championed its implementation in Connecticut.

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Jonathan Gillett's oldest daughter, the twin, was one of the first children of the original Saints to own this Half-Way Covemant. Her husband Peter Brown must have testified satisfactorily to having received the coveted regeneration experience, for he owned the highly esteemed full covemant, and all rights pertaining thereto. They had 14 children. Which covenant would they be eligible to own?

This third generation of the Half-Way, denied certain rights and privileges, scattered to escape the autocratic church. One of these was Jonathan's grandson, Benjamin of my lineage. He went up river to settle in the pine forests of Suffield. He married schoolmaster Austin's daughter, but there is no record of his owning any covenant, full or half. They had 9 children. Their pastor was Rev. Ebenezer Devotion who owned slaves as did the Mathers in Boston, and Jonathan Edwards, his friend.

About a dozen years after Benjamin Gillett left Windsor for the pines, the church across the river from the ancestral home installed a new pastor — Rev. Timothy Edwards, who had just finished his divinity studies at Harvard, and had taken a wife, the daughter of Cousin Hester and Dr. Stoddard of Northampton.

At East Windsor, Timothy was ordained. His ordination ball was the wonder of the river towns! It is believed that the black frocked parson and his bride did not dance themselves — only dispensed the wine at the feast. A dance at the manse! Clearly a new kind of Puritan was emerging, one their preacher son hoped to snatch from the pit of hell and restore to safety, in the revivals of the Great Awakening.

This couple had 11 children - JOnathan, and 60' of daughters as the Rev. jocularly claimed. Levity had crept in, but it was true, - each of their 10 daughters was 6' tall.

Rev. Timothy himself is known to have come from a demented family in New Haven. His mother was divorced for madness by his merchant father; his uncle murdered his sister, and was executed; his aunt

murdered her son, and was convicted. Rev. Timothy himself escaped the family taint, and successfully completed a 64 year ministry at East Windsor.

At 17, his son the brilliant Jonathan Edwards was graduated from Yale, and at 18 occupied the Presbyterian pulpit in New York for several months, before being called to co-pastor the Northampton congregation with his celebrated grandfather- Dr. Stoddard, which church he served for 21 years after his grandfather's passing.

Dr. Stoddard's pulpit was considered liberal for the times. he re-defined "Sainthood". For one thing, in addition to favoring "modern" music, he allowed the unregenerated members of his church to partake at the Lord's Table, as he viewed this as a converting ordinance, a means of regeneration. Thus he undid all Rev. Uncle and the Mathers, Cousin Hester's kin, had tried to do with the Half-Way Covenant. Churches split again.

With his £100 salary Jonathan could afford a wife and married Sarah, the intelligent great-granddaughter of Thomas Hooker, founder of Hartford. At the wedding Sarah WORE a green satin brocaded gown, and Jonathan SPORTED a new suit and a new powdered wig. He built a home for the 11 children Sarah was to bear, one half of whom were born on a Sunday. Which was considered the eyebrow lifting wonder of that day, for it was believed that a child was born on the same day of the week it ~~was~~ conceived!

Here at the manse a negro servant helped with the children, while Jonathan applied himself in his study 13 hours daily in writing sermons. He worked out 30 minutes on week days chopping wood, sometimes smoking his long pipe. Not particularly social, he was perceived as somewhat arrogant. But by all historical accounts, this divine and third President of Princeton, is recognized as a brilliant theologian, and philosopher, and one of America's great thinkers.

Incidentally, from his 11 children were to issue an amazing number of descendants of distinction - including 13 college presients, 65 professors, 66 physicians, 100 each of lawyers and overseas missionairies. And a rascal grandson named Aaron Burr, - the U.S. Vice-Pres. - who killed Alexander Hamilton in a duel, and later plotted the historic scheme to invade Mexico, and was convicted of treason. ~~all after he was Vice Pres of the U.S.~~

By 1734 New England had become a valley of dry bones spiritually. Religion declined. The young scoffed, frisked with Indian women, and drank strong spirits.

Only God knew if this heap of dry bones could live again. But this is just what happened! While the letter of the Mosaic law had indeed killed, the Spirit of God quickened bone and sinew with a noise and a shaking, and breathed new life into them.

This shaking in history is called the Great Awakening.

Its first stirrings were not heard in New England at all, nor was the movement spearheaded by Jonathan Edwards' preaching *Sinners in the Hands of An Angry God*.

The religious tidal wave to sweep two continents, across many denominational lines and colleges and several theological systems before its energy was spent, began among the worldly Dutch colonists - of all people.

About the time Puritan Jonathan Gillett swore the constable's oath on the lower Connecticut (1665), Magadalene DIRX, my Dutch ancestor, was thrown into the military jail on the upper Hudson River. For at a New Year's party (1667) she insulted the Captain of the British occupation by calling his sister a "whore". Which was not too savvy only 3 years after England seized New Netherlands in the days of peg-legged Peter Stuyvesant, an elder in the Dutch Reformed Church.

Stuyvesants' first "blue law" as N.Y. Governor had been to restrict the sale of liquor, for colonists were addicted to alcohol. Even the clergy. An earlier Governor charged an earlier domine with appearing in his pulpit in only 2 conditions - drunk, or dead drunk. The preacher returned the charge, with spirit. They both drowned at sea on the same ship enroute to Holland to iron out differences.

Magdalene Dirx and her newest husband Harmon operated a tippling house in New Amsterdam (now NYC), probably illegally, for both were deported, or fled to escape a ruinous fine for selling liquor after hours, or to Indians, or without a license.

Their re-entry papers to America (1658) show that that return was on condition that they keep neither tavern nor liquor to sell. The same paper stated Magdalene's alias - it was the "Flying Angel". Perhaps the name was earned the day she had incited the riot against the firewarden, for probably condemning her own unswept chimney at the tavern. The record of her arrest is cited in the annals of the NYC fire department.

"Flying" she was: "angel" she was not, although she was among the first to join the church upon confession of faith in Kingston, where Harmon became woodcutter, and she took in washing from the barber, the drummer at the fort, and the preacher's wife.

Dodd

Thus they settled among the "loose-livers," for colonists leaned more toward materialism as Holland was now in its Golden Age, than to Calvinist piety, altho this theology held supreme in the Fatherland. Over 1/2 of all the merchant ships in the world flew the Dutch flag; trade was brisk on all continents, for these Calvinist merchants believed that trade for profit was a God-given right and that material wealth was a sign of God's dearest blessing. But religion itself was not a top priority until the Great Awakening, and then only with some.

In America, Holland exploited Indian fur trade and land, buying for fishhooks and trinkets. Dutch colonists too hacked Indians to pieces, throwing red infants into the fire, persecuted the Quakers but tolerated the Jews, favored hard work and hard liquor, and enjoyed "rough and loose" living. Even the clergy seemed more concerned about their lean pockets than in the Heidelberg Catechism, so the colonists were perpetually short of preachers for over 100 years.

Magdalene and her husband Harmon cheerfully joined this great society of "loose-livers," roistering and rioting with the best. She took full advantage of the feminist freedom, for Dutch women were more emancipated than ~~the~~ HER Puritan counterpart~~s~~ [illegible] in New England. ~~She~~ MAGDALENE could own her own business and keep her maiden name till death, which she did. She lived up to her alias - "Flying Angel." And Harmon kept flight with her, for both raised HELL IN general [illegible] all their days, as revealed by the Nichols-Lovelace papers, as they ever strove for the big burn, great beer, and the good life.

They were constantly arrested, hauled into court, fined many a guilder for one offense or another - Harmon for refusing to pay the church tax, for brawling on Sabbath, for insulting the Sheriff, whom he proceeded to challenge in Court to a sword duel.

Both had a special affinity for assault and battery. One brawl consisted of their hearty participation IN a round of stick beatings over the ownership of a pile of manure. None of their many black-and-blue bruises seemed to have been earned at their village whipping post, just from friendly neighbors. In one assault case, Harmon sullenly informed the Court when charged with beating a man and wife, that he did not beat the wife, which proves chivalry did exist in this woodcutter.

Magdalene did not let church membership long deter her colorful misadventures. SHe hauled a sister in the faith into court in a dispute over the appearance of a comet in January skies - was it an omen from God, or not? Once she hindered the Sheriff in the exercise of his duty in arresting a woman, and threatened to break open his own head; she had 9 children at home at the time.

This couple did not differ substantially from most Dutch colonists whose public records also show scandalous conduct. Perhaps this graphic story helps to explain what the despairing domines COME TO MID-COL meant by the Dutch settlers being "rough and loose".

What has this to do with religious rivival? It can be readily seen here we have a lawless, drunken, materialistic people.sorely in need of something.

This "something" appeared to the third and fourth generation of Dutch descendants, who had not noticeably improved with the passing of time any more than HAD the Puritans of the same period, especially the Jersey Dutch , loose-livers across the Hudson from Staten Island.

G. Dodd

The Great Awakening is believed to have begun ~~in~~ as early as 1720 with the preaching of Rev. Frelinghuysen, a German born domine of pietistic persuasion sent to minister to the Dutch in the Middle Colonies, Dutch who cared more for big barns than in any gospel specifics beyond outward conformity in baptism and church burial.

Pietism taught the importance of the individual's personal relationship to God and emphasized personal repentance and faith, ~~and new to Calvinists~~, that there was an assurance of the soul's salvation. The doctrine of assurance was a tenet not in good standing with Calvinism, Dutch or otherwise, but Dickinson, first President of Presby Princeton, came to clearly preach this divine assurance, the witness of the Spirit with one's own spirit concerning his adoption to the family of God through Christ Jesus.

No one was to preach these ideas better than British evangelist George Whitefield, 20 years yet from sweeping America with unprecedented revival.

The religious awakening stirred first in N.J., then swept into N.Y. where in both places Dutch descendants of the Flying Angel came under the influence of revival preaching of Frelinghuysen and 4 of his evangelist sons, of the Tennents roaring up and down the land, of Princeton's never [illegible] Dickinson and Burr [illegible], and of fiery Whitefield himself, who began his itinerancy in 1739 on the Delaware, and was to go on ~~arrive~~ in New England to the territory of the Gilletts and of Jonathan Edwards.

But even before his arrival to the Connecticut Valley, 32 congregations here ~~here~~ had revivals under the preaching of their longtime pastors. This included Devotion's church in Suffield, where Benjamin Gillett and related families lived.

Edwards never took credit for the New England revival in 1735, clearly calling it a work of God, stating that an outpouring of the

Spirit was neither novel, nor yet local.

In a published tract - The Surprising Work of God - the world on both sides of the Atlantic read about this most recent awakening, as witnessed and analyzed by its author Edwards. Among these were Wesley and Isaac Watts in England. Rev. Devotion of Suffield was one of 6 clergy to endorse Edwards' account, in responses to British correspondents inquiring as to the veracity of the event, as reported by Edwards.

New England morals had lapsed. In Boston prostitutes brazenly displayed themselves in the windows of bawdy houses. Rev. Cotton Mather suffered heartbreak and shame over his wenching wayward son Cresy. ~~The~~ Boston Commons now was a park for fashionable promenading. Increasing numbers of women left their husbands for marital incompatibility.

In Northampton Edwards described this "looseness in life" in his young parishioners as a time of frolicing in taverns and night walking, hardly considred great vices today. But it was their Sabbath "company-keeping" which seemed to him the worst offence. Parents had lost control; their town had lost its sense of sin, emphasized in the Calvinistic doctrine as "man's utter depravity".

In his tract, Edwards speaks of the "conviction for sin "as a striving of the Spirit of God, characterized first by a sensible realization of sins and an astonishing sense of guilt; secondly, by the presence of inward sins of the heart as in the corrupt nature; both attended by a terrifying sense of God's just anger with sin.

—AND AM. REVIVALS ALWAYS MADE THE GREATEST IMPACT AMONG the you

But then these young people, voluntarily began to listen to Edwards' entreaties to change their ways when the death of a young women gave a glowing testimony of God's saving mercy on her deathbed. This stirred the town of 200 families with eternal concerns. Conviction seized the people. Taverns emptied; sinners asked What shall we do to be saved? Satan raged in a dreadful manner. Edwards' own

uncle, a local merchant, spent sleepless nights, heard voices, and slit his own throat. Backbiters suddenly aware of the dreadful corruption of their nature came out of darkness into the marvellous light of God. The revival was on, and continued for months.

Edwards concluded in this tract that people generally were blessed of the Lord in the great and marvellous work of conversion and sanctification. He clearly believed, ~~and told the world~~ as he wrote in another TRACT, that revival was "that glorious work of God, so often foretold in Scripture . . . shall renew the world of mankind".

Nor was the revival confined to those within the sound of his voice, for revival was going on simultaneously up and down the river towns. In Suffield Rev. Devotion preached its fire and Gillett's son, my ancestor Joseph then 22, was one of the 327 to feel the flames burning in their hearts. This youth was received as they into Devotion's church in the wake of that extended revival.

Skeptic of the day and later critics as well deplored, the excessive demonstrations of literally falling down under the power of conviction for sin, which sense of guilt they charged was less to God's power than to the power of suggestion and guilt in acquiring wealth. Even Edwards condemned ~~the~~ revival excesses, for the masses, indeed seemed to have become deliberately manipulated by some preaching fanatics.

If explanation is needed, we might consider the following: The original Saints had succeeded in passing on its form of godliness, but this illfitted the fourth generation much as Saul's armor on young David, for the Philistine challenge required a sling and 5 stones, not a royal sword. While these Saints had imposed their own values and convictions, like silken roses on the shoes, they had no power to free the young from inherited sin of the heart and their acquired sins of the flesh. Their legalistic traditions

Dodd

merely shackled these of the 18th century, in miserable bondage.

This new generation ~~yearned~~ YEARNED for freedom to break those chains, for something to replace the cold logic of early Calvinism, something warmer, like assurance. And it sought it fervently. Then to receive in the Divine visitation ~~an~~ THIS assurance brought inexpressible relief and joy, so that excesses bursting from this sudden freedom from torment was indeed marked by wild fire.

In the Surprising Work of God Edwards described how grace was received by his parishioners, the most extravagent being loud laughing or weeping. But the emotions seemed to be sensible of the visitation of grace in some form of exquisite sweetness, focused in Christ's mercy, and the precious blood of the atonement, and its power to save.

But the joyous rapture was unmistakable. From his wife Sarah's own notes, he describes her renewal as "the soul was swallowed up in a kind of glow of Christ's love coming down as a constant stream of sweet light". She was a soul lost in God. This experience embarrassed Sarah's biographers, and they explained it away as nervous prostration after bearing the fourth of her daughters.

24 year old

Then Edwards invited Whitefield to his pulpit in 1739, and he delivered 4 sermons; even Edwards wept, and he WAS ONE TO discourages religious demonstrations. Even so he was less impressed with the 24 year old evangelist than was Benjamin Franklin later that year upon hearing him preach to 20,000 in Philadelphia, although Franklin himself by his own testimony in old age remained unconverted.

In New England Whitefield preached 97 times in 45 days in 40 different towns - one of these being Suffield where lived my Gilletts and the Austins. Here at 11 o'clock on a Tuesday he preached to several thousand. In his Journal he ~~penned~~ WROTE about that October 1740

morning, "The Word came with great power". Jonathan Edwards was with him in that meeting. Nine months later Edwards returned to the area.

Benjamin Gillett's widow and mother of my Joseph was NOW 57, and only one of the many Gillets and Austins in Suffield the day Jonathan Edwards preached his most famous penned sermon, at Enfield across the river. It was "Sinners in the Hands of an Angry God".

The day before this famous sermon, people from neighboring towns prayed all night for a visitation from God, for they perceived themselves loose, vain, and altogether too arrogant IN THEIR BELIEF IN SECURITY. Then they flocked in from everywhere to hear the famous preacher. The Suffield people ferried the 1000' river and walked the one-half mile into Enfield to hear Edwards read his sermon from manuscript, as he always had. In fact, he had preached this same sermon twice before, in his own territory.

Standing tall and dignified high in the pulpit. Edwards, fixing his gaze on the bell rope suspended before him, delivered the sermon in a quiet voice - almost monotone - to a congregation, weeping and moaning with a "great breathing of distress".

My humble ancestors in attendance left no written records of this momentous day, but Rev. Wheelock, later founder of Dartmouth, was present, and he reported that during the quiet but intense delivery, such piercing shrieks and anguished weeping ensued that Edwards paused to ask the congregation for silence so that the message could be heard by all. Whereupon he continued to picture the tortures of hell most vividly. Did they realize less than a spider's web kept the sinner from dropping into hell; only the grace of God could rescue them from the bottomless pit?

Critics of revivalism became fond of dwelling on Edwards' word PICTURES ~~pictures~~ of the terrors of hell, but a reading of the sermon today

clearly shows that Sinners was not a message without hope. Critics fail to point out that the message offered the tender mercy of Christ, if only sinners repented. Edwards urged, "O sinner!. . . . now you have an extraordinary opportunity, a day wherein Christ has thrown open the door calling and crying with a loud voice to poor sinners . . . . And let everyone that is yet out of Christ . . . now hearken to the loud calls of God's word and providence."

Revival again swept New England with another great harvest of souls. ~~for the churches~~. It is believed that about 50,000 (out of a total population of 300,000) was added to the churches. Sweeping moral changes came out of the Awakening, however temporary. Their longevity appeared as sporadic as the revivals themselves. Nine years later, Even Edwards was mourning the spiritual coldness that was creeping into his parish.

Edwards was keenly aware of the uneven flow in the nature of revivals in his own parish. In one treatise, he cited "undiscerned spiritual pride" as hindering the work of God, stopping the flow of grace in Northampton. The essence of spiritual pride, God's most stubborn enemy, according to Edwards, is that it is the most secret of all sins, and most like the Devil its father. Only with great difficulty can it even be located in the hidden recesses of the heart.

It sees others' sins, not its own; it suspects others' motives, seldom its own. It is quick to notice opposition, interpreting these as persecutions. It loves to instruct, seldom inquires for its self. It commands and warns; seldom entreats. It wants to help everybody, but needs no help from anybody. It engenders a mind that guards itself against light, as it is full of light already, and needs nothing more. While these are Edwards' words, they do reflect the lukewarm self-righteous LAODACEANS OF REV. 3.

In contrast, Edwards pointed out, that the truly humble are more suspicious of themselves than of any others.

Spiritual pride, the antithesis of humility, affects judgement and leads to great mischief, like the fanaticism of the overzealous. These, assuming they were favorites of God, made them self-righteous.

In short, it appears that the original sin of undiscerned spiritual pride corrupting the divine nature in genuine Christian experience raised its ugly head as in the Garden, and caused these sudden converts to gradually backslide and grow cold. ~~as~~ AND The Spirit of God was gradually withdrawn from them.

CONCLUSION:

What seems to be the cause of spiritual decadence in our times as in all others, and for that matter the decadence of nations, including ours in the 1990's? In this connection I consider the thought of Arnold Toynbee, a British historian. Before the Space Age, I discovered Toynebee in history books at the University of Illinois where I studied.

Toynebee's greatest work in 12 volumes discussed the rise and decline of 21 civilizations, allof which are dead or dying save one, China. I do not profess to understand Toynbebee's challenge-and-response theory, in the [illegible] of the rise and breakdownof civilizations, including our own - Western Civilization. But I quote him here with more than passing interest from a page of a paper I wrote about 1950. He said:

> The Hebrew Prophets furnish a classic case of the recognition of sin as being the true, though not the obvious cause, of national misfortunes. The teaching of the Prophets was taken over by the Christian church. . . . The Western Society, though inheriting the Christian tradition, seems to have discarded the sense of sin, — which is an essential part of that tradition.

What does Toynebee mean by "the sense of sin"? I quote him further:

> The sense of sin has the effect of a stimulus because it tells the sinner that the evil is not external after all but is within him and is therefore subject to his will - if only he wills to carry out God's purpose and to render himself accessible to Gods Grace . . . . for the Christian soul is offered the possibility of purifying itself from the taint of Original Sin, which is in its heritage from Adam, by seeking and finding God's grace, which is won solely as a Divine response to human effort. - THIS EFFORT, I SUPPOSE, IS DELIBERATELY SEEKING GOD'S FA

Thus according to Toynebee, this is the last challenge-response left to mankind for his survival.

What did Jonathan Edwards and the other revivalists of the Great Awakening mean by Original Sin and "the sense of sin". The same thing; the Adamic ~~nautre~~ NATURE within, and salvation only in response to God, in seeking and finding his grace in the day of visitation.

The Bible, of course, clinches the matter, squarely addressing the issue: If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, AND WILL heal their land.

II CHRON 7:14

A STUDY IN PURITANISM

FAITH OF OUR FATHERS

by Gladys Dodd

The Story of Jonathan and Mary Gillett
and of their Geneva Bible

PREFACE:

This lecture on Puritanism comes in 2 parts. If today's lesson presents a "sorry" picture, I can only report the times in which my ancestors and their fellow Puritans lived as I have found it in recorded pages.

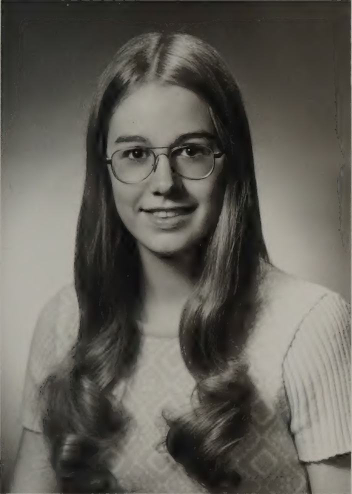
The second lecture grows brighter. After the best plans of earnest men seemed to fail, God's Holy Spirit breathed into the Puritan world a "Great Awakening" to the repentant soul.

This lesson focuses on Jonathan and Mary Gillett. If they seem to get lost in overmuch history, not to worry, for they will reappear from time to time - with Geneva Bible in hand, but without "silken roses on their shoes".

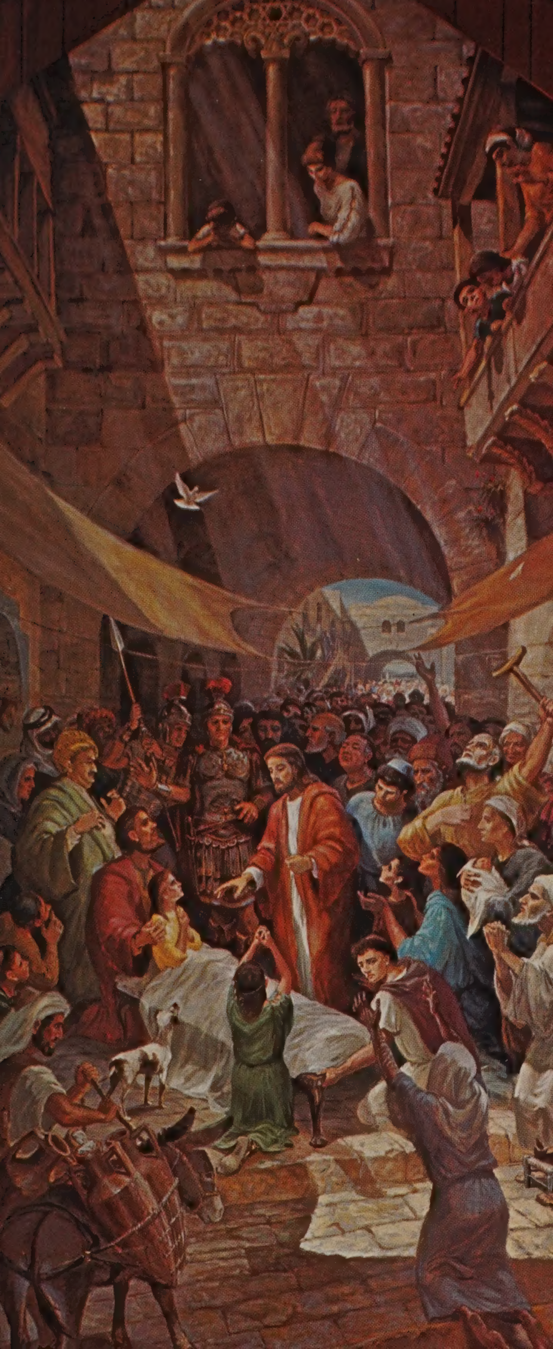
If in this lecutre I have missed the finer points of Puritanism, let it be hope that, at least, I have captured for you something of its spirit, as played out in flesh and blood of this unknown Puritan pair, as I found it in history.

Between the lines.

p. 1 of 30 pgs.



Cindy Toland
May - 1974
WHS. Was my student
assistant as well as
class member.



THE GREAT PHYSICIAN

by

Charles E. Goslin

And whithersoever he entered, into villages or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole. (Mark 6:56)

The painting, 8′x20′, hangs in the chancel of the Church of God (Holiness), 45th & Adams, Kansas City, Kansas. All visitors are cordially welcomed.

Chas E. Goslin
was my history
student at KCCBS
Overland Parks Ks.
in early 1950's.
He also painted many
historical murals in civic
buildings in Olathe, Johnson Co., Ks. county seat.

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Pedigree Chart

PRINCIPALS IN THIS NARRATIVE

Chart no. ______

No. 1 on this chart is the same as No. ________ on chart no. ________.

Mark boxes when ordinances are completed.

- ☐B Baptized
- ☐E Endowed
- ☐SP Sealed to parents
- ☐SS Sealed to spouse
- ☐F Family Group Record exists for this couple
- ☐C Children's ordinances completed

Write places as Tryon, Polk, NC or St. Martins, Birmingham, Warwick, Eng.

Write names as Robert Thomas Myers. Write dates as 4 Oct 1896.

2 JACOB VAN DE MARK
(Father of no. 1) ☐B ☐E ☐SP ☐SS ☐F ☐C
Born/Chr 1710 - May 7
Place N.Y. - Marbleton ULSTER co.
Married 1730 - May 17
Place
Died
Place

1 CATHARINA
CATRINA VAN DE MARK
☐B ☐E ☐SP ☐SS ☐F ☐C
Born/Chr 1734 -
Place N.Y.- Marbleton ULSTER co.
Married 1753,
Place Rochester (ULSTER CO), N.Y.
Died
Place
JOSEPH CODDINGTON of NEW JERSEY
(Spouse of no. 1) ☐B ☐E ☐SP ☐SS

3 CHRISTINA VAN GARDEN
(Mother of no. 1) ☐B ☐E ☐SP ☐SS
Born/Chr 1709 - Sept. 18
Place N.Y. - Rochester Twp. - ULSTER co. (aka Mombaccus or Accord)
Died
Place

Your name and address

Telephone number	Date prepared

4 ARIE VAN DE MARK
(Father of no. 2) ☐B ☐E ☐SP ☐SS ☐F ☐C
Born/Chr 1675
Place N.Y. - Marbleton ULSTER CO.
Married 1699 - Aug. 27
Place
Died
Place prob. N.Y. - Marbleton ULSTER CO.

5 SAARTJE BONT [BOND]
(Mother of no. 2) ☐B ☐E ☐SP ☐SS
Born/Chr
Place N.Y. - Schenectady
Died
Place prob. N.Y. - ULSTER Co.

6 GYSBERT VAN GARDEN
(Father of no. 3) ☐B ☐E ☐SP ☐SS ☐F ☐C
Born/Chr c. 1660
Place N.Y. - Albany, or Kingston
Married
Place
Died after 1728
Place prob. N.Y. - Rochester ULSTER CO.

7 RACHEL ROSENCRANS
(Mother of no. 3) ☐B ☐E ☐SP ☐SS
Born/Chr 1663
Place N.Y. - Kingston ULSTER CO.
Died
Place prob. N.Y. - Rochester ULSTER CO (aka Accord & Mombaccus)

8 THOMAS VAN DE MARK
(Father of no. 4) ☐B ☐E ☐SP ☐SS ☐F ☐C Cont. on chart no. ______
Born/Chr 1643
Place HOLLAND
Married 1674
Died 1724
Place N.Y. - Marbletown ULSTER CO.

9 JACOMYNTJE JACOBS
(Mother of no. 4) ☐B ☐E ☐SP ☐SS Cont. on chart no. ______
Born/Chr
Place
Died 1693, Apr. 2
Place N.Y. - Marbleton ULSTER CO.

10 HENDRICK LAMBERTZEN BONT
(Father of no. 5) ☐B ☐E ☐SP ☐SS ☐F ☐C Cont. on chart no. ______
Born/Chr
Place
Married
Died
Place

11
(Mother of no. 5) ☐B ☐E ☐SP ☐SS Cont. on chart no. ______
Born/Chr
Place
Died
Place

12 ALBERT GYSBERTSEN
(Father of no. 6) ☐B ☐E ☐SP ☐SS ☐F ☐C Cont. on chart no. ______
Born/Chr
Place HOLLAND
Married
Died 1664, after July.
Place N.Y. - Kingston ULSTER CO.

13 AELJE WYGGERTS [WIGGERS]
(Mother of no. 6) ☐B ☐E ☐SP ☐SS Cont. on chart no. ______
Born/Chr
Place HOLLAND
Died
Place prob. N.Y. - Ulster Co.

14 HARMON HENDRIKS ROSENCRANS
(Father of no. 7) ☐B ☐E ☐SP ☐SS ☐F ☐C Cont. on. chart no.
Born/Chr also ka - Harmon the Portuguese
Place NORWAY - Bergen
Married 1657 - March 3
Died c. 1697 -
Place N.Y. - Ulster Co (Rochester aka Accord or Mombaccus)

15 MAGDALEN DIRX ROSENCRANS
(Mother of no. 7) ☐B ☐E ☐SP ☐SS Cont. on chart no. ______
Born/Chr
Place AM-~~HOLLAND~~ NEW - Amsterdam
Died ca. 1703 - 1726
Place N.Y. - Ulster Co (Rochester aka Accord or Mombaccus

aka The Flying Angel

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Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

CHRONOLOGY OF CONTENTS

YEAR	COUNTRY OR STATE	COUNTY	CITY	SOURCE
	N.Y		NE	PROLOGUE: THE COLESLAW PEOPLE
				I. THE DUTCH PROGENITORS
1607			NEW AMSTERDAM	A. Hudson discovers New Netherlands, and Harmon Hendriks
1642-58				& Magdalene Dirx claim
				the Hudson
	HOLL-NORWAY			B. Old World Origins
	NY	ULSTER	Kingston (Wildwyck)	C. Wildwyck: Dutch Hard
				1. Times 1652-1664
1659				2. The Woodcutter at Home
1661-64		"	"	D. Another Wildwyck Progenitor:
				ALBERT GYSBERTSEN magistrate
1663		"	"	E. THE Second ESOPUS WAR
	N.Y.			II. NEW NETHERLAND'S IMMIGRANTS
1664				III. CONQUEST OF 1664: the English
				Period: Farewell, Faderland;
				Unwelcome English
	NY	ULSTER		A. The Esopus "Mutiny"
		"		B. The Woodcutter & the Flying
				Angel before the Honorable
				Court at Wildwyck
		"		C. Mombaccus Pioneers
1697				1. Harmon's Last Decade
1703-26				2. The ~~Departure~~ Flying Angel:
				Wings Folded
		"		IV. 18th Century ULSTER Co.
				A. DUTCH Ancestors in the
				Colonial Wars: VAN DE MARKS

Spellings to be used in this narrative:-

Magdalen Dirx
Harmon Hendriks Rosencrans
Wildwyck -
Albert Gysbertsen
Aeltje Wysgert [not Wiggers]
Van de Mark [not

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

CHRONOLOGY OF MAGDALEN DIRX' KIN
1631–1726 age 95

YEAR	STATE	COUNTY	CITY	SOURCE
				G. VIGNE & A. CUVEILLE of Valenciennes, Fr.
1613-4			unlikely	gdp. wrecked w/ch. on trading voyage?
1623	23 Sept.			Gdp. join Walloons in Manhattan
1630				Christina V. (b. 1604) m. Dirck Volkertsen
1632				G. VIGNE d. & widow m. Damen brewer
1638			Jersey City – garden go & 200	Abe Verplanck at Paulus Hook (J. City) across N. Riv.
1643	Kieft's War			Adrienne plays football w/ Ind friends
1644				Damen res. on Wall St & Bdwy "No. of FORT
1647				Dirck Volckertsen, Lg. Is. – Mespachts Kill
1653				" " sells 25 morgens L.I. " "
1650				Damen d.
1655			Lived on Pearl St	Uncle Corn., Gov Kieft's Secy of Council, "Disappeared" 1656 near the river bank
1655	Ind massacre	Bushwyck	15 Sept; d. 9 Nov	Kees the Sailor d.
1655				A. CUVEILLE VIGNE DAMEN d. Ch. bur.
1655-	58; 1664-1684			Son Jan mgr Damen brewery
1655,	56, 61, 63			" " Schepens
1656				Uncle Van Tien disappears on E. River
1659	23 Sept			Heirs of A.C. sued for not paying for her grave
1663	77			Aunt Rachel (Van Tien) died
1663-	67, age 59-63			Mother Christina (Kristyn) died
1673-74			Cousin	Gelyn Verplanck – Schepen
1675				Dirck Volkertsen d.
1677-79			Cousin	Gelyn Verplanck – alderman NYC
1683			Cousin	Gelyn Ver Planck large patentee, Dutchess Co.
1684				Cousin Gelyn Ver Planck d. Prom. merchant NYC
1686				JAN VIGNE mem of Dom Selyns DRC in New Amster
1687				bro Volkert Dircks, Bushwyck, takes oath
1689				JAN VIGNE d. No issue, Will prob. Lt Gov Jacob Leisler
1690				Abe verPlanck d.
1704				Nephew Louis, M.D. died

or Lord Cornbury 1704

Foothills Genealogical Society
of Colorado, Inc. desc 3a
Lakewood, Colorado Walloon dominie in Holl.

CHRONOLOGY OF MAGDALEN DIRX

YEAR	STATE	COUNTY	CITY	SOURCE
ca 1631	D.	oldest of —	New Amster.	Parents D Ref. Who lived w/ Walloon Adrian
			till thrown out 1638 &	set on E. River
1643-5	forced	by to	Manhattan by Ind	war + house on Smits Vly = burned by Ind
1652			New Am	m. Kees Van Dort d. 9 Nov 55
	house lot	lower Man.	next to glassmaker	Issue: M. bpt in ch.
1655	15 Sept			Kees - 1 of 3 shot by Ind on Manhattan
1657	28 Mar.			m. Harmon Hendricksen Rosecrans
				after mort. her house
1715				Dau Rachel on jury re bastardy

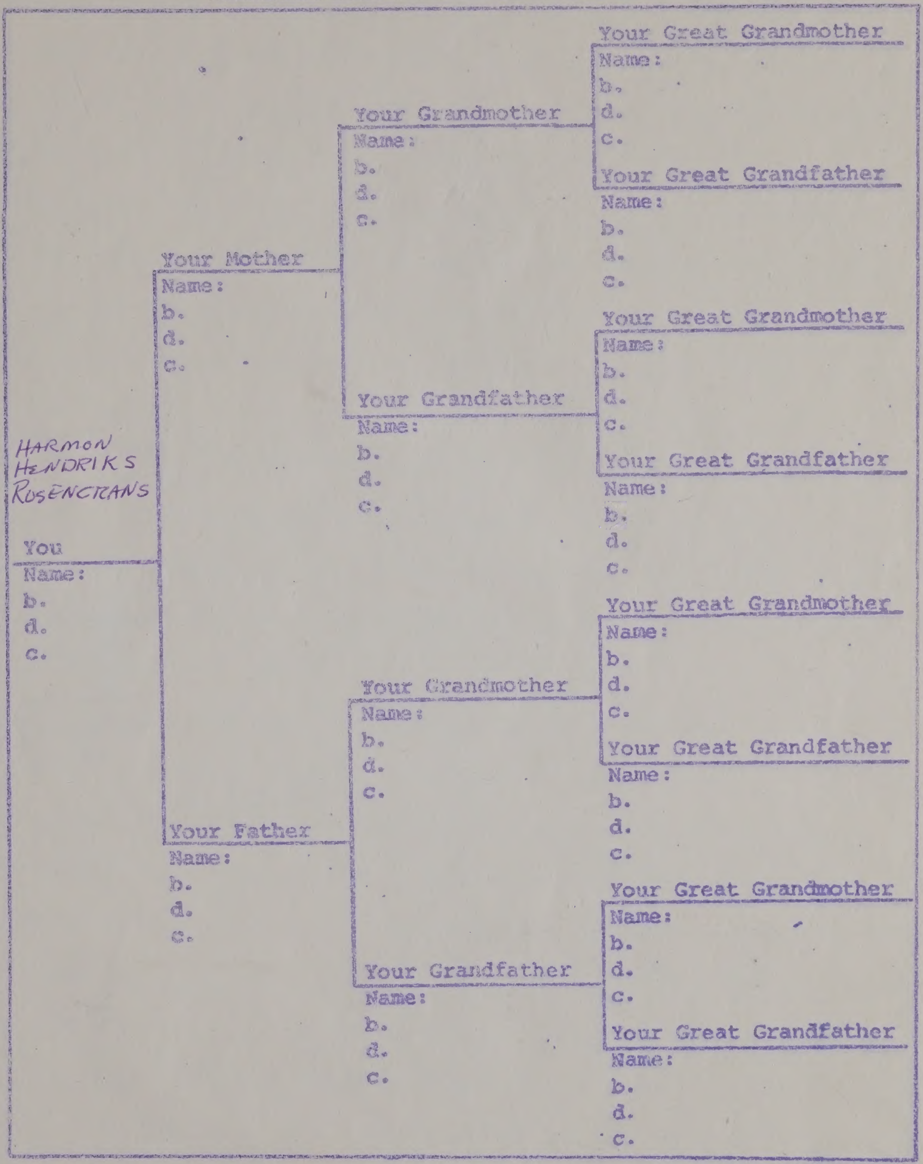
Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

CHRONOLOGY OF HARMEN HENDICKSEN ROSENKRANS
the Portuguese
de Noorman

YEAR	STATE	COUNTY	CITY	SOURCE
1612	b. Norway			HH may have been of Dutch descent.
1655				Soldier for DWI Co in BRAZIL
1655				arr New Amsterdam, age 43
1657	28 Mar			m. Magdalene Dirx, widow age 26.
1658	Je.			Return to Am w/ Mag
1658				Granted small burgher's right
1659	after 12 Apr			Moved to Esopus
1659	29 Sep			Escape from Esopus Indians
1663				Capt by Ind; escaped.
1665				Cadet in local militia; corporal 1687 age 75.
1681				Sa sink land signed by 5 Ind (Mombaccus)
1684				Kingston petitioner, fined by Dongan age 72
1697	or 1692			Died

Figure 4

Family Chart Used by Genealogists



Your Great Grandmother
Name:
b.
d.
c.

Your Grandmother
Name:
b.
d.
c.

Your Great Grandfather
Name:
b.
d.
c.

Your Mother
Name:
b.
d.
c.

Your Great Grandmother
Name:
b.
d.
c.

Your Grandfather
Name:
b.
d.
c.

Your Great Grandfather
Name:
b.
d.
c.

HARMON HENDRIKS ROSENCRANS

You
Name:
b.
d.
c.

Your Great Grandmother
Name:
b.
d.
c.

Your Grandmother
Name:
b.
d.
c.

Your Great Grandfather
Name:
b.
d.
c.

Your Father
Name:
b.
d.
c.

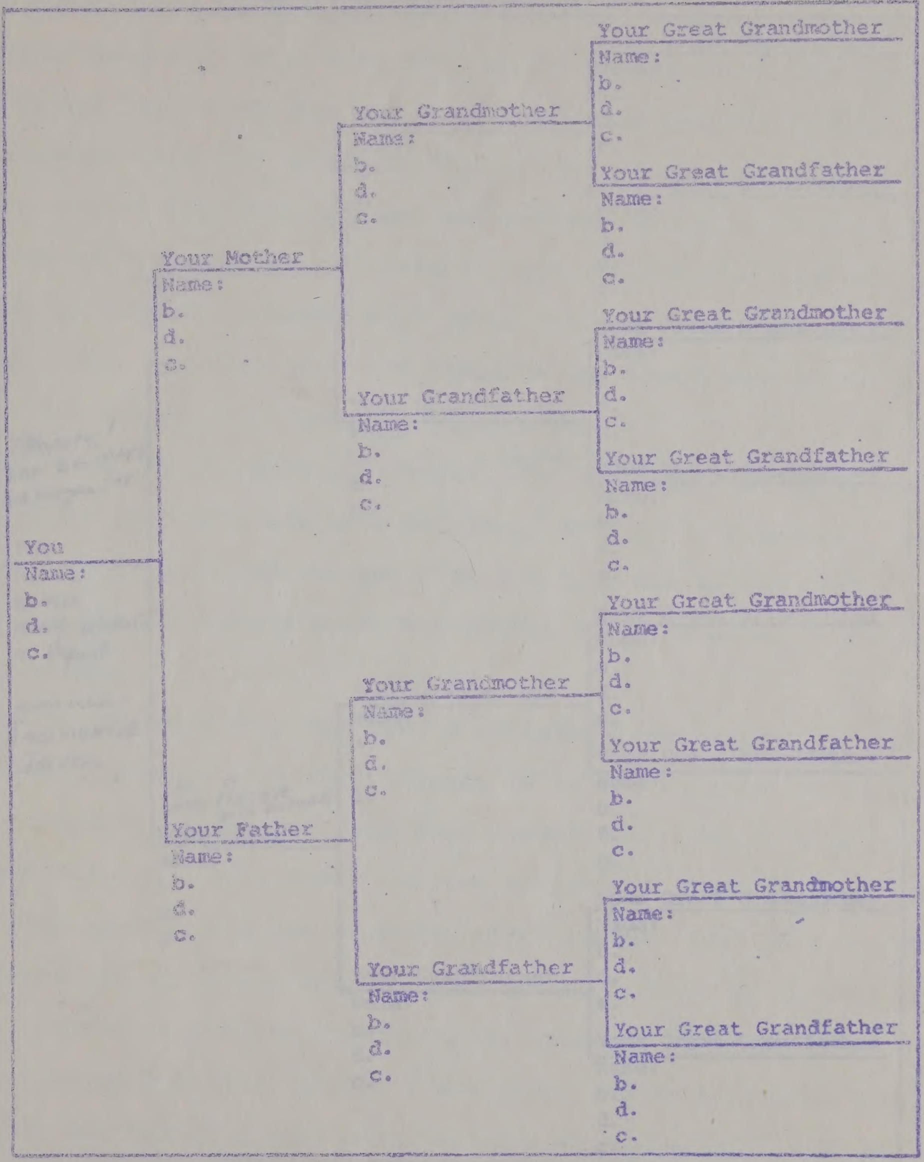
Your Great Grandmother
Name:
b.
d.
c.

Your Grandfather
Name:
b.
d.
c.

Your Great Grandfather
Name:
b.
d.
c.

Figure 4

Family Chart Used by Genealogists


Your Great Grandmother
Name:
b.
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Your Grandmother
Name:
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Your Great Grandfather
Name:
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c.
Your Mother
Name:
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Your Great Grandmother
Name:
b.
d.
c.
Your Grandfather
Name:
b.
d.
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Your Great Grandfather
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c.
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b.
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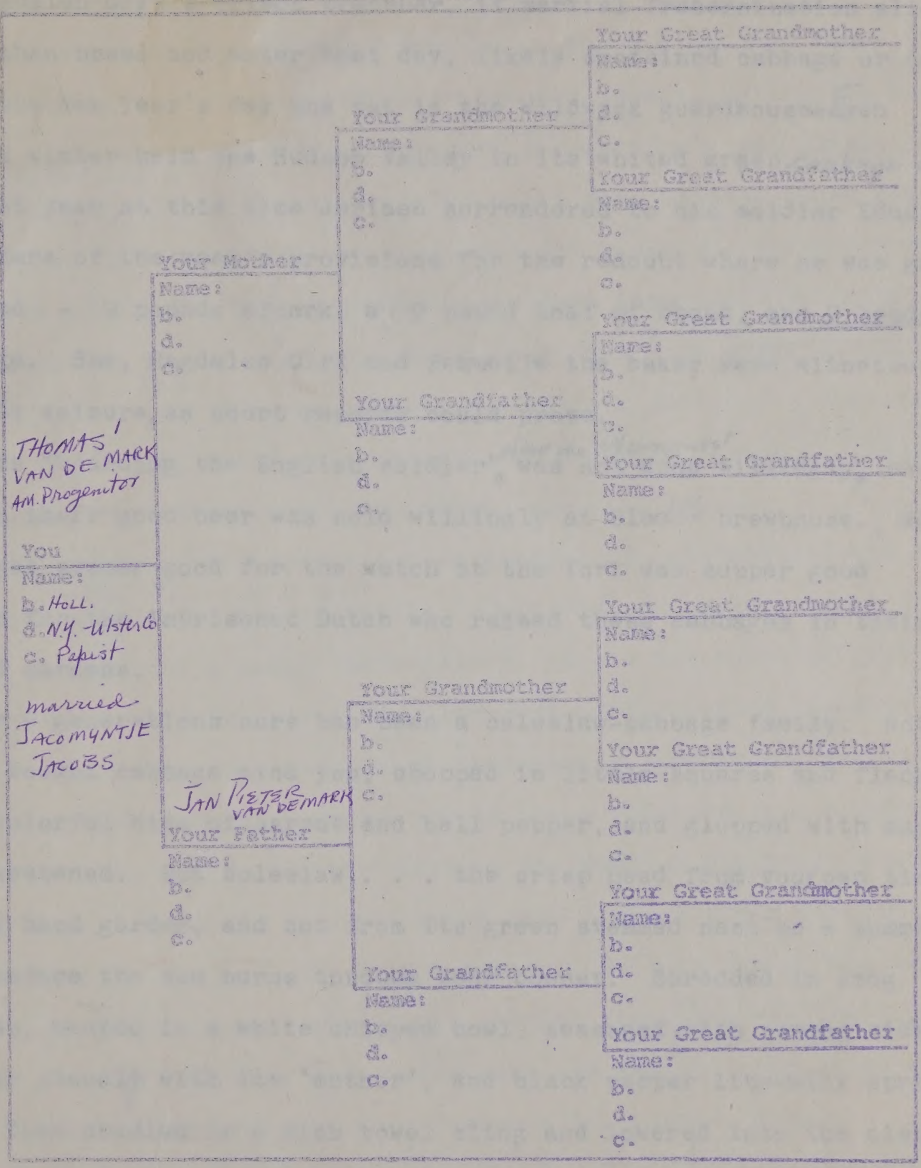
Your Great Grandmother
Name:
b.
d.
c.
Your Grandmother
Name:
b.
d.
c.
Your Great Grandfather
Name:
b.
d.
c.
Your Father
Name:
b.
d.
c.
Your Great Grandmother
Name:
b.
d.
c.
Your Grandfather
Name:
b.
d.
c.
Your Great Grandfather
Name:
b.
d.
c.

THE COLESLAW FAMILY

Figure 4

Family Chart Used by Genealogists



THOMAS^1 VAN DE MARK
AM. Progenitor

You
Name:
16 b. Holl.
1724 d. N.Y. - Ulster Co
c. Papist

16 married
JACOMYNTJE
JACOBS

Your Mother
Name:
b.
d.
c.

JAN PIETER VAN DE MARK
Your Father
Name:
b.
d.
c.

Your Grandmother
Name:
b.
d.
c.

Your Grandfather
Name:
b.
d.
c.

Your Grandmother
Name:
b.
d.
c.

Your Grandfather
Name:
b.
d.
c.

Your Great Grandmother
Name:
b.
d.
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Your Great Grandfather
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Your Great Grandmother
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Your Great Grandfather
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Your Great Grandmother
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b.
d.
c.

Your Great Grandfather
Name:
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d.
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Your Great Grandmother
Name:
b.
d.
c.

Your Great Grandfather
Name:
b.
d.
c.

PROLOGUE:

THE COLESLAW PEOPLE

Magdalen Dirx's prison trencher, if martial fraternization allowed more than bread and water that day, likely contained cabbage or coleslaw the New Year's day she sat in the Wildwyck guardhouse. Even though winter held the Hudson Valley in its whited grasp. Cabbage was available.

Last year at this time Juriaen surrendered to his soldier Eduard his share of the week's provisions for the redoubt where he was garrisoned - 9 pounds of pork, a 9 pound loaf of bread, and 2 heads of cabbage. She, Magdalen Dirx and Femmetje the baker were witnesses to this seizure, as court records could prove.

This "boarding the English soldier", after the '64 conquest, was not done willingly, although their good beer was sold willingly at Slecht's brewhouse. Now what was supper good for the watch at the fort was supper good enough for the imprisoned Dutch who raised these cabbages in their dunged gardens.

For 9 generations ours has been a coleslaw-cabbage family. Not store bought cabbage mind you, chopped in little squares and flecked with colorful bits of carrot and bell pepper, and glopped with mayo oversweetened. But coleslaw . . . the crisp head from your own tirelessly hoed garden, and cut from its green stemmed nest on a summer morn before the sun burns through your bonnet. Shredded in long strands, heaped in a white chipped bowl, seasoned with strong cider vinegar cloudy with its 'mother', and black pepper liberally sprinkled on. Then cradled in a dish towel sling and lowered into the cistern by a rope to keep cool until dinner. Noon on the farm.

That's coleslaw. Kool slaa, the Dutch called it.

My grandmother Magdalena, 9th generation descendant of Magdalen Dirx ~~of~~ The New Netherland colonists, always made coleslaw from scratch, cutting it on an old table under a mulberry tree and scraping off the crinkled shreds into a large crock for mixing.

And she boiled her heads of cabbage on the old kitchen range fired with wood she split herself from cottonwood chunks, boiling it Short of forever ~~an eternity~~ of mush with pork and potatoes until soft enough for Grandpa's bad teeth. Or she fried it with sliced Jonathan apples until both crisped brown around the edges; a little precious sugar did the browning, for sugar was precious during the Kansas depression, cost important egg money.

In serving it, or any other depression dish of the poor, she often slammed the bowl on the wooden table in one of her frequent tantrums, swearing as did the whalers of the high seas (her Harmon Hendriks Rosencrans' ancestors) in the slow presence ~~before~~ her mousey farm husband Wilson, ~~Gillet~~, ~~may~~ my grandfather.

Wilson Gillet was 9th generation descendant of Jonathan Gillett of the Connecticut Puritan colonists. Outspoken Dutch, and somber Puritan — it was not a happy combination! it did not make for peace at the Coffey County farmstead 13 miles west of Burlington, Kansas!

Three hundred years earlier my Magdalena's foreparent, Magdalen Dirx, had been publicly hauled off to the guardhouse from a private party on Nieuw Jaar's Day for calling the English Captain's sister a bad name. Which was not too savvy only 3 years after the English had seized New Netherlands from Holland in 1664 in one of the Anglo-Dutch wars, ~~when~~ ~~with~~ for tempers ~~were still running~~ still ran high, ~~and~~ with Wildÿck's baas ~~was~~ uncertain. In fact when ~~master~~lordship was ~~settled~~ finally established, the Dutch and the English never did get along famously in colonial times.

This then is that story, as experienced by ordinary people.

Historians seem fond of repeating that England's colonial prize came without a shot being fired - which was true in the first round - and that the Dutch, weary of intolerant Petrus Stuyvesant angrily stamping his silver decorated pegleg over peccadilloes, received their new English OVERLORDS ~~overlorads~~ with great joy - which is not altogether true.

Or Magdalen Dirx would not be in jail on New Year's Day in 1667.

There had been soldier troubles right along since the conquest. Especially at Wildwyck where the English occupied the palisaded fort known as Fort Esopus. DAniel Broadhead commanded the regular army of occupation.

Dutch families were required to board an English soldier, that is, to provide him with his share of provisions for the redoubt. The watch came weekly to the settler's houses, demanding this and that, sometimes as many as five of them in a military cluster, Fully armed, some forcibly took the best, demanding a ham from Aert's rafters, and fowls from the miller's coop, beating him when he tried to protect his squawking pullets, and so on until the Schout (sheriff) and the Commissaries (magistrates) formally registered complaints with Eng. Gov. Nicolls in New York protesting "to him and everybody before God and the world", these and other abuses.

The abuses did not abate. When denied service at Louis DuBois' taphouse, Capt. Broadhead flung an anchor of brandy to the floor - clear evidence of disorderly conduct unbecoming ~~to~~ a British officer, rules set up by GOV. Nicolls headquartered in New Amsterdam, or the City of N.Y. as it was now being called since Anglo capture.

Over in Hillebrant's barn, Dirck had his britches thrust thru, with Dirck still in them, by an arrogant soldier~~'s~~ with hasty sword. Soldiers assaulted Roos in the road as he peaceably carried his iron plow to the smith's for sharpening.

And more recently their goats, ~~hers~~ Magdalen's and her husband Harmon's, eaten by soldiers, stolen like the miller's hens and cooked at the redoubt over fires fed by palisades pulled from the protective curtains. And burghers held accountable for the empty spaces in the wall. And fined if they were not filled.

What to do? What to set on her children's table? Not a drop of milk for a [illegible] suppawn!

Now today, Nieuw Jaar's, 1667! Neighbor Waltran DuMont had invited friends to his house to share the celebration meal and punch bowl, at once civic occasion & wedding celebration. She had dressed to the nines for the occasion. Perhaps there would be skimming on river ice on oxbone skates afterwards. Peaceable assembly.

But the soldiers were already cranky about the observance of Dutch Christmas, with good St. Nicholas medieval bishop of Myra, celebrated not as God intended on Dec. 25 the English Yuletide, but on December 6. They were a stubborn people to be watched. Besides they drank too much regardless of the occasion.

Then followed the free-for-all when the Captain dropped in on company as he often did. She, Magdalen Dirx, called the officer's sister a whore. To his face. After he threw a glass of beer in her face, staining her gown, the finest she could afford as an exile in Amsterdam, and called her bad names. Then he dragged her off like a common ~~their~~ thief a prisoner in broad daylight, and her with 4 little children at home waiting for their porridge. And it without so much a cup of milk because his soldiers' appetite demanded goat. And her own little Rachel beside the hearth in the birchbark cradle, her sweet little one of only two, without her mama and dusk rising from blue cold ~~of~~ ON the Hudson.

Broadhead had arrested 9 that day; 8 men, and herself, the lone woman, and her with child in the ~~womb.~~ OVEN. Grateful she supposed she ought to be that the Captain did not have his bear knife on him as he had that day DuBois' wife came to his station to collect a debt owed Louis the Walloon. The overbearing officer threatened then to "cutt" her up with the bear knife were she not with child, as she was even now this minute with this one gotten in the fall near harvest time.

Just let her out once! And them threatening to burn the whole town! Not her home, her children . . . . She was not known as the "Flying Angel" for nothing! She would take him to court! Or into her own hands if necessary, With a stick!

* * *

* The Nicolls-Lovelace Papers cites the particulars of this incident in the colorful life of one Magdalen Dirx, the writer's ancestor.

Magdalen, known to have ~~wielded~~ flaunted many a mean stick as well as freely ~~ex-~~ flap~~cersi~~ng a vilifying tongue although Stuyvesant's blue laws forbade both, came by ~~the~~ her alias "Flying Angel" honestly while yet in her twenties, both in the New World and the Old. In truth she ~~was~~ never in her 90 years plus ~~years~~ was to entirely lose the opprobrious nickname; that is, if "flying" meant temper.

And it probably did. For her family of Vignes and Volkertsens by all accounts were not peaceful burghers, OVERSEEING THEIR CALK HOOK BOUWERIE, ~~of New Amsterdam~~ quietly attending to business in brewery and warehouse in New Amsterdam. Public documents have served to preserve their notoriety for posterity.

It must be fairly said that the clan all managed to live ~~d~~ under one cloud or another much of the time.

Had not fat ~~fair sharp-witted~~ conniving Uncle Van Tienhoven ~~Cornelius~~, after Amsterdam's august Chamber removed ~~him as~~ Gov. Kieft's ~~Attorney General~~ Honorable Secretary from office, ~~to Gov. Kieft,~~ the ~~new director of New Netherland~~, craftily disappeared one day from the banks of East River ~~stone~~ where he lived, leaving his clothes tidily bundled at the water's edge? Did his enemies— and he had many — think his body ~~really~~ actually washed out to sea to be consumed by other sharks? ~~And~~ Had not poor Aunt Rachel then mourned his absence for seven years, lending meanwhile many a guilder and collecting the same with interest in very marketable tobacco? ~~But~~ But for the record, N.Y. annals indicate the "disappearance" of this uncle ~~as~~ was indeed permanent ~~indeed.~~

Had not Gov. Stuyvesant ~~spitefully~~ ~~unjustly~~ puritanically denied Uncle Jan's reappointment as city magistrate and him the brewer of Maiden Lane and a decent ~~enough~~ burgher? Of course, Uncle Jan was known to frequently protest ~~often enough~~ ~~by the~~ with a flourish of quilled pen, including his refusal to swear allegiance to the British Crown ~~when~~ after pegg~~ed~~-legged Stuyvesant let himself be over-persuaded by the two ~~the~~ Domines on the dock, and capituaate~~d~~ to English warships without so much as ~~a single shot being fired~~ firing a single shot in defense.

Give up? Not he, JAN VIGNE, the brewer burgher in the fine black coat with silver buttons, for ~~once~~ he too had been numbered with ~~thexhighxandxmighty~~ ~~His~~ the HIGH Mightinesses!

Did Uncle ~~Abraham~~ ABRAM the South River trader, though his warehouse bulged with peltries and tobacco greatly demanded in European markets, escape the heavy fine in good Flemish for threatening ~~the~~ a burgomaster with whom he had heatedly exchanged insults?

Had not Magdalen's own mother Krystyn, the 2ND of Ariaentje's brood of 11 by Guly Vigne, herself suffered violent injury to her pregnant person, her dau being on the way, in the family brawl which landed her on the street with the rest of the ousted privileged ~~indigent~~s from Damen's household.? Her stepfather Damen then wanted the whole lot of them forever out, out, out - all of Ariaentje's children, in-laws and grandchildren who ~~sat at~~ shared their table of SCARCE GRAY PEAS & CODFISH, and ~~expensively imported viands~~. IMPORTED OIL AND VINEGAR. And Council in deference to the brewer's wealth ~~in such a desirable product~~ accrued from good beer upheld the old burgher's man's right to ~~the~~ ouster whom he chose.

Magdalen was seven then and ~~In~~ at Adam's the tenement ________ ~~'s~~ school ~~down at the Fort~~ of ~~Adam.~~ came home to find that fateful day she ~~found~~ herself homeless on Wall Street. over #1 ~~Her~~ ¶ Magdalen's father Dirck and Uncle ~~Abraham~~ ABRAM, also booted out the same hour, betook themselves to ~~a~~ more peaceful climes and built ~~cottages~~ houses for their growing families on patented tracts among the river ~~Indians~~ savages on Green Point and Paulus Hook. (now Jersey City) Here among squaw patches of maize and tobacco, Magdalen lived the next 5 years, learning some of the Indian ~~talk~~ tongue. It is known that over her long life she could converse in 5 languages, those of her Norwegian + Flemish-Dutch parents, as well as some native tongues.

When the Volkertsens and Verplancks were forced to return ~~to white~~ ~~Dutch~~ across the river ~~due to~~ when ~~cililization when~~ an Indian uprising torched their homes, brothers-in-law Dirck and ~~Abraham~~ ABRAM ~~Here~~ returned to Manhattan to build on adjoining lots in (?) Smit's Vly on East River. Here in lower Manhattan Magdalen grew up midst tall ships, rough sailors, waterfront taverns, in full sight of Kip the tailor and Oude ~~Kerck~~ Kerk now in a ruinous state next door to Atty Genl ~~Uncle~~ Van Tienhoven's ~~house~~, ~~that~~ "mean barn" where first the Dutch worshipped in the Reformed tradition.

~~But not without~~ continuing violence. Her father Dirck soon engaged in dice rattling, perhaps to pay off one of his creditors, stabbed ~~the~~ a cooper at the gaming table, and had to go on trial under Stuyvesant's laws when ______

~~Finally~~ When of legal age, Magdalen married an aspiring boat builder, Kees de Caper. ~~This~~ But this brave unfortunate sailor who could repair a sloop or rescue single-handed, a ketch ~~from~~ [illegible] Hell Gate's treacherous whirlpool - and he did both - ~~had~~ lost his life one day in defense of New Amsterdam in one of the autumn Indian raids on Mahhattan. over 2

ONe of 3 guards who went down that day in ~~a hail of arrows~~ the fusillade, Kees was

#1. By then a new version of the Bible had just come out. Using ~~the Dutch~~ THIS text, the schoolmaster instructed children like herself from the Dutch text – learning reading, prayers & catechism, manners, & perhaps ciphering. But schoolmasters like burghers & some Dominies often proved remiss in their duties due to an overfondness for strong drink. This new Bible was to be used by the Dutch for the next 150 years.

#2. Over 50 canoes of heathen bent on destruction descended on Manhattan during Stuyvesant's 3 week absence. The governor-gnl had taken 600 troops and his miniscule armada to the Delaware River to oust Swedish squatters, leaving New Amsterdam to be defended by a token Burgher Guard & the fort's rusty cannon capable of blasting the ears with its "thunder sticks." In hasty departure the Indians paddled off but not before firing its own small volley of arrows & bullets. Kees was mortally wounded.

SON-IN-LAW

brought to his home ~~next door~~ adjacent to the glassmaker on Slyck Steght and died, leaving behind a 24 year old widow with their 3 year old daughter, Marritje. So he paid in blood what the Walloon conscience of Peter Minuit only 17 years ~~before~~ earlier was pleased to pay for with $24 worth of 10 for a penny. ~~had paid for in $24 in~~ trinkets; Manhattan was not to be cheap after all. The European acquisition of

Now Mag knew how her sister Br[illegible] felt, she had lost 2 husbands already to Indian attack.

But the ~~crowning story~~ escapade a to cap the sheaf of storied family violence and rascality and revenge, occurred a dozen years ~~earlier than~~ before Kees, the Sailors' death when Gov. Kieft came ~~in~~ home from a not altogether unsuccessful campaign against the Hudson Valley Indians who had become disenchanted ~~disatisfied,~~ with white encroachment. His war booty included heads - literally. Severed at the neck, and held in hand by topknots. OVER #1 →

Hearing the bloody cry of vengeance down at the Fort, Grandmother ARIAENTJE Ariantje ran the few rods down the lane from Damen's brewery (now Broadway), pushed through the at palisade gate gawkers, scurried passed the unfinished stone church of Domine Bogardus, and halted on the drill ground.

The pile of heads! ¶ Blinded with fury she stormed out on the field, the playing field of her children for ninepins, and catching up her skirts short by Puritan standards up in Boston, slammed a substantial silver buckled toe into the heap. Heads went flying! ¶ Had not hostiles burned down her Krystyn's home right out from under the ~~grand~~children, and Maria's house as well! Were not these savages the scourge of defenceless women here on this island what with the governor leading ~~them off, in~~ the men off in this or that war expedition, ~~and~~ Had ~~they~~ not the ~~even massacred that~~ Indians to troubled even the Long Island farmers settling there after her son-in-law Secy Van Tienhoven granted the English permission to occupy Throg's Point near Hell Gate, the whirlpool strait of shipwrecks.

1. Well, Mohawks in his territory had 1642-3 captured the traveling learned Jesuit missionaries from Canada, pulling out all their fingernails & gnawing their forefingers off. Jesuits and the Crucifix today, John and the Heidelberg catechism tomorrow!

Even Anne Hutchinson banned from Boston for something the divines ~~up~~ there called heresy? was Aug, 1643 Murdered, ~~her~~, and most of her family & the others — the Throckmorton, Cornell over there on ~~Long Island~~ Pelham Bay! Who in the Dutch and English settlements was yet to be widowed or murdered, thei~~r~~ children yet to be tomahawked before their very eyes? It must be stopped! And Gov. Kieft had punished the red lot at Corlear's Hook.

It has been documented that ARIAENTJE then a grandmother of 10, sent ~~brown~~ dark heads ~~rolling~~ flying about the drill ground dust, When the heads rolled passed the unfinished church at the Fort, ~~But~~ could she have known that a dozen years hence that she too would be dead as thse hostiles suffering this ignominy ~~by their victors~~, but that she would lie decently interred ~~in this very church yard~~ in the ~~[illegible]~~ the Kerk's burial ground? And that her heirs, including son-in-law Dirck and guardian of Krystyn's guilders, would be sued by this same Dutch Reformed Church for delinquent payment on her honored grave in this ground consecrated by Domine Bogardus.? Had her children no respect at all? Not to let the dead rest in peace? And them with her inherited guilders' to pay!

Few in the Fort were astonished at Damen's vrow kicking heads about, for Mahanttan in those days was wild; untamed forests upriver teem~~ing~~ed with bears and wolves; untamed cutthroats of every color and creed lurking behind ~~the~~ glacial boulders embedded in ~~the~~ nearby swamps ready to fall ~~to~~ on the unsuspecting with knife and ~~sword~~ cutlass; vicious hogs root~~ing~~ed the village streets for slops in open sewage.

Manners of polite society was in short supply. Settlers, Dutch and WAlloon alike, were a turbulent lot ~~p~~ - a people of their times - unfortunate souls shaped by the longest and most savage war ever waged in

Europe for independence, religious and otherwise. The Vignes clan had been reared in the darkest shadows of the Inquisition in the Lowlands by kin who had resisted the Sp. sword and Crucifix, incurring losses to purse and person. Heads and hands and tongues were severed; savagery was the rule of the day. Which is not to say that the Vigne forebears did not live by the long sword themselves, heartily slashing convent nuns and church images, and torching Cathedrals during those days when Christians were pitted against Christian. Oh, most on both sides of the conflict suffered, either from the hand of the savage Catholic Duke of Alva splendid in Sp. uniform, or from the equally vengeful Protestant Wild Beggars of the gray garments favored by mendicants.

And if European Christians held no chance of ~~safety~~ tolerance in that day of a generation earlier, what hope did red pagans on this foreign island of the Manhattans have now? Not a prayer! It may be observed that in records of the day, Indians "massacred", whites "defended"; that Indians were "savages"; whites were "Christian". It must be confessed, the observer of today can scarcely tell the difference!

So Holland would hardly be scandalized when word came by way of the newsmonger ship in 1643 that Damen's vrow Ariantje and one of the first Walloons to answer the Company call to settle the new colonly on the Manhattans had bowled a few pagan heads end over end of Kieft's parade ground at the Fort, for it had scarcely recovered from its own blood bath of Catholic fury versus Calvinist fury. That holocaust had made Holland want to ban religious intolerance altogether, and it did - the first country in Europe to do so.

But this liberal Fatherland ~~thought~~ policy did not apply to Manhattans and Mohawks, to Esopus and Raritans Pequots, for these red pagans protested good cash tranactions in commerce more than the teachings of Christ. Had not ~~their~~ Dutch duffel cloth and fishhooks been good enough for land titles to ancestral real estate?

LOWLAND

THE ~~DUTCH~~ ANCESTORS

~~A.~~ A. ~~INTRODUCTION~~: SOME HIST BACKGROUND: Holland came into colonizing its ~~there~~ for fling possessions 100 years and more after, ~~Columbus~~ Spain unfurled its flag over the western hemisphere

But Holl. ~~had sold~~ as Columbus on the crown jewels in 1492. ~~Spain ... had both.~~

In 1492 a divided Spain uniting under monarchs Isabella and Ferdinand forcefully expelled from its shores dusky Moors with their artisan skills, and ~~the~~ Jews with their wealth. These workhorses fleeing Spanish soil for friendlier climes left Spanish coffers empty. Thus it was that Isabella, according to loving legend, ~~sold~~ had to sell her crown jewels to outfit a Genoese sailor's 3 ships for an Asian expedition. She bid Columbus godspeed, and he left in the name of God for ports unknown.

Early in the 16th century, Columbus made his final voyage to the Americas believing to his miserable end ~~in a Spanish jail~~ that all of his 4 voyages had been to Asia. It remained for others to explore the accidentlly discovered 2 new continents; ~~a~~ German geographer named them for a Florentine — Americus Vespuccius. Portuguese, Spanish, French, and English ~~seam~~ explorers ~~who~~ took possession of them in the name of one crown or another. Thus began the settlement of the New World.

These crowns in turn cruelly conquered the affluent Aztec and Inca civilizations, searched unsuccessfully for the Fountain of Youth and the fabulous Seven Cities of Cibola, and raped the land of gold and furs, and not incidentally dusky maidens as well. acquiring in their lusty adventures a virulent form of the pox (said to be syphilis, then called morbus gallicus) which ended the career of that first intrepid New World explorer Columbus in a Sp. jail. (city)

By ~~1609~~ the dawn of the 17th c. in what is now the U.S.A. Ponce de Leon had discovered Florida, ~~Balboa had discovered the Pacific (??) where it had always been,~~ and DeSoto the Miss. River, claiming them for Spain, ~~and~~ Sir Francis Drake (1579) had laid claims to California (already preempted claimed by Spain) for Good Queen Bess of England. On the east coast other British ~~settlers~~ had founded a colony on Roanoke Island in the Carolinas, and lost it. In the South

~~Then~~ In March of 1609 Henry Hudson, an Englishman commanding the

and SW Jesuit and Franciscan missionairies zealous to save pagan souls in the Romish way built chapel~~s~~, and Sp. colonists would within 3 years ~~found~~ start the adobe village of Santa Fe. In the North, French explorers dipping below present day Canada tramped along the Great Lakes and the headwaters of the Mississippi. They made French claims here as well as over into Maine and Massachusetts.

Undaunted, Br colonists tried again after the disappearance of the Lost Colony. A band of 100 short on barley landed at Jamestown, Va in 1607 where they proceeded at once to starve, which 2/3 of them promptly did. A survivor wrote: "It pleased God after a while to send those people which were our mortal enemies, to relieve us with victurals. . . otherwise we had all perished".

Capt. John Smith, neck later spared by a heroic Pocahontas, ~~had been~~ was instructed by merciful pagans on maize cultivation, and the harvest of those first 40 acres, shared in common, saved them from total extinction.

Thus began the "divine providence of pagan compassion" to save Christian bodies in an alien land, a land patently wrested from the aborigines in every which way, including purchase by liquor and trinkets.

Still much of what is now the USA was untouched and uncharted, altho England laid claim to the whole of North America's eastern coast, a claim based on Cabot's voyages of 1497.

The race in those days was not who would be first in Space, but who would dominate the Seas. The defeat of the Spanish Armada in 1588 ended the mortal combat for maritime supremacy between rival Spanish and British merchant ships, and Merrie England emerged a a world power. Holland was not long left behind. With the success of the Dutch revolt against her Sp. overlord (Philip II ~~who was~~ fanatically possessed with retaining the Lowland duchy for the Catholic fold, and returning fallen-away England to the same fold), Holland also became a world power in her own right.

(OVER)

At first Eng. and Holland joined forces against spice trading Portugal, but then they became commerical rivals themselves on the high seas to tap that lucrative trade, and not incidentally to build great empires of their own on every continent.

Holland was to make claims in both the Americas.

~~Then~~ In March of 1609 Henry Hudson, an Englishman commanding the carrack Half-Moon was commissioned by Holland's government to seek an all-water route to Asia, for the survival of dike-walled Netherlands depended on sea trade. For after the medieval Crusades, trade followed the Cross~~x~~ as Christians had discovered the delight of spices and rice, of Damascus plums and silks and satins. In Holland the Zuider Zee and Lowland canals invited lucrative commerce, and the Netherlands was to become wealthy on this trade. In its Golden Age, 1/2 of all merchant ships in Europe belonged to the Dutch - 16,000 vessels.

American savages in birchbark canoes swarm~~ing~~ed about ~~the~~ discoverer Hudson's 80 ton Half-Moon ~~thought~~ believing her some kind of great bird swept in from the sea, for flying the colors of Netherland, her figurehead a red lion with golden mane, she was said to have resembled an overgrown parrot. Her Dutch and English crew saw red men in feathers and their women smoking copper pipes of tobacco.

Indians gave Hudson fat dog, and he gave them brandy in return. Unaccustomed to its effect, it went immediately to the head of one toper who nocked an arrow to send it zinging, thus ending the life of one of the sailors.

(Thus began the sad saga of the influence of liquor in the ultimate conquest of Ind., here & elsewhere in Am. & its free consumption by white conquerors & later settlers did little to distinguish morals in their dealings w/ both so-called savages, & among themselves, the so-called civilized.)

Hudson did not find the coveted Passage to the fabulous Orient, of course, nor did the English, nor the French who likewise tried. When a Northwest Passage was finally discovered in the mid-19th century, it turned out to be a disappointment bound in Arctic ice, and totally impassable.

Within 2 years Henry Hudson, adventurer to the end and still in search of the NW Passage disappeared near Newfoundland. His mutinous crew cast him adrift in a small boat; he was never more seen, but the Hudson River and its valley was to bear his name. For he had laid claims for a Dutch colony in ~~todays~~ that great valley, and in the harbor island Manhattan.

Named New Netherland, the colony remained Dutch in name for more than 50 years, and Dutch in culture and influence for a much longer period.

The Dutch themselves were not eager to colonize at first, for there was scarcely any good reason for successful burghers to leave Holland. For after the 80 year revolt against Spanish sovereignty and the Inquisition, the Fatherland how had peace and plenty with ~~spendied~~ enviable tolerance and ample food for all. With its surplus hard money? investments were made in Russian grain, Brazilian sugar, French wine. And finally in tulips, for by 1636, there was much speculation in this beautiful cash crop. Flat damp Holland was no longer characterized by bloody riots but by a riot of tulip colors.

But before the tulip economic craze, Holland persuaded 32 families, mostly Walloon refugees, to bring children and cattle to settle New Netherland. Among these first arrivals was the family of Guleyn Vigne, his wife Ariantj and 3 or 4 of their children, all born at Valenciennes, a village on the French-Belgian border.

The Vignes were Walloon by virtue of location in the Lowland provinces, and by tongue, i.e., a French dialect. Altho some Walloons in the day of the Dutch Revolt were Catholic, most were ~~Huguenots.~~ Calvinists; ONE VIGNE was a DOMINE IN OLD AMSTERDAM. The Manhattan Vignes were of this persuasion for their first children were baptized by the Dutch domines in the Reformed tradition. Whether this came by conviction or expedience is not known, but it certainly was considered politically correct to receive the Calvinist baptism. And it did not hurt business either, for the Vigne clan were of the burghers-business class.

The Vigne forebears ~~were~~ probably Huguenots who fled to Valenciennes to escape the persecution of the French kings. As it turned out they ~~did not~~ escaped neither ~~the~~ Catholic scourges nor its Calvinist retaliation. Their own Walloon village was "cleansed" when an enraged Calvinist mob smashed local Catholic statues and altars, and went on throughout Flanders taking its sledge hammers to stained glass and church organs, burning monastic libraries, and sacreligiously drinking the sacramental wine. One of the Counts even fed the consecrated host to his parrots.

While Regent Margaret of Parma mourned, Catholic troops led by the graybearded Alvan Duke attempted to crush the Lowland rebels, butchering men, violating women. The Protestant Wild Beggar response was to mercilessly cut out enemy hearts, and lop off hands. Peasants caught the worst brunt,

The Duke's Council set human ferrets to spy out those opposed to Spanish sovereignity and the Crucifix. In Vignes' village of Valenciennes alone in one month's time 84 residents were executed and many more arrested.

Exposed to barbarties from ~~on~~ both sides, little wonder the Walloons who settled the island Manhattan such as the Vignes, and the Dutch peasantry to come later were ~~called~~ wild, we literally ~~[illegible]~~ called "rough & loose" by their mines although back home Lowland gentility engendered by the great wealth of the mercantile class in urban centers had taken hold, with more polish than spitfire.

Protestant champion William of Orange, the Silent, the Stadholder of the Netherlands wanted North America Dutch colonized but got himself assassinated before promotion fairly took hold. Merchants then combined trading and colonizing, much as England had done with fishing and colonizing Old Salem, Ms. When the famous Du~~r~~tch West Indies Company organized in 1622, colonizing began.

This Company had high hopes, even for religious propagation, for one article in its provisions read: "Within their territory they shall only worship according to the true Reformed Religion . . . and by a good Christian life they shall try to attract the Indians and other blind persons to the knowledge of God and his Word, without however committing any religious persecution, but freedom of conscience shall be left to every one, but if any one of them, of if any one within their terriotry shall intentionally curse or speak blasphemy against the name of God and our Saviour Jesus Christ, he shall be punished by the Commander and his Council according to circumstances."

Commander, Peter Stuyvesant who became Gov in 1647 took some portions of this provision seriously, but elected not to be overcircumspect in the matter of religious persecution, esp of ~~the~~ Jew & Quaker.

B. THE WALLOONS: THEIR DOMINES AND GOVERNORS

So a handful of settlers from Holland trickled into New York 27 (over)

¶ The West India Company appointed a series of Director-Generals to govern the fledgling DUTCH Colony after its settlement. Some were so-so; others totally incompetent.

Peter Minuit was the first; he managed to buy Manhattan and build a fort to serve the population ~~mnay~~ MANY of whom were still living in bark & mud huts ~~houses~~. Afterwards he returned to Holland with clear conscience and 500 beavers to boot. He later died ~~in a hurricane~~ in ~~the~~ wild West Indies' seas when his ship sank, in a hurricane.

But two years before Minuet arrived to New Amsterdam, 32 mostly Walloons families anchored ~~their~~ a Company ship in this same New World harbor, barely preempting the French who were on the point of taking its possession. Some of the Walloons went up the Hudston to Fort Orange (Albany), some to Fort ______ to build a Connecticut trading post, and a few stayed in Manhatten. The Vignes were among the latter to take up one burgher position or another in business and in politics.

By now the Dutch, flanked on the north by Puritans from England and on the south by Virginians from England, needed to occupy their vast territory to hold their claims. As it was, they haon lost Conn. to the Pilgrim-Hooker-Warham connection as we have already seen in the Gillett story.

Accordingly the States-General in Holland designed a patroon system to attract colonists too well nourished at home and too much contented with beer and pipe and tulips and trade profits to leave the Fatherland for a wilderness among savages.

A major stockholder in the West Indies Company therefore became qualified to become a patroon to lure the ~~leass~~ less comfortable - the peasants - to colonize. But the only successful patroon ship proved to be that of Rensselaer who managed a vast manorial system of 700,00 acres complete with feudal serfs along a 16 mile stretch on both sides of the Hudson near the protection of Fort Orange. Some of the Vigne clan would later occupy lands nearby

~~at a time when~~ in that narrow slice of time between Capt. Miles Standish's march~~ed~~ing around the Plymouth plantation with sword and cutlass, ~~but before~~ and the Puritans flood~~ed~~ing into the New World to establish their "Citty set on a Hill." As yet there was no Boston, no Cotton divines, ~~no dissident Roger Williams~~, no Rev. Thomas Hooker uneasy with the rigid demands of the theocracy of the Mass. Bay Colony, and no dissident Roger Williams & Anne Hutchinson to threaten that religious oligarchy with infectious ideas of liberty of conscience.

Governor Kieft proved to be unpopular with both the settler and the Indian. For one thing he tried to force Indians to pay taxes to the Dutch after they had already sold their ancestral lands for fishhooks and duffel cloth. Also Kieft forbade the sale of guns to warriors which appeared to anger both buyers and sellers. After this governor made weapons trade illegal, Dutch traders unhappily lost the lucrative exchanged of muskets and ammunition for beaver pelts and maize much in demand in world markets.

But believing that trade for profit was a God-given right and that material wealth was a sign of God's dearest blessing, these Calvinist entrepreneurs ignored the law in keeping with the general lack of respect for authority held by freedom loving Dutch. In a short time both Dutch and English settlers occupying the Hudson valley and the harbor islands were slaughtered, not by tomahawk and bow, but by ~~European~~ gunfire. These included Dutch Kees de Caper, and English Anne Hutchinson ~~and family~~ earlier banned for heresy from the Massachusetts Bay Colony. For the asylum ~~she~~ Mrs. Hutchinson sought onLong Island proved less safe than she had hoped. As for Kees, Magdalen's first husband, his celebrated Hell Gate bravery in whirlpools was lost to Indian musket fire on Manhattan Island.

But Kieft's war more than balanced the ledger. Had not his troops even hacked red infants torn from their mothers' bosoms, and tossed the shreds of flesh in the fire to burn? Had ~~he~~ not the Gov brought back to his fort warrior heads, ~~to~~ and Ariantje Vigne Damen ~~to~~ dishonored them in an impromptu pursuit of football?

The Duke of Alva in Holland could scarcely have been more cruel!

In that narrow slice of time [illegible].

BACK

~~By~~ the 1630's Dutch settlers numbered only about 300 souls in all include the numerous Vigne clan with few to care about the spiritual state of even those.

In 1626 when the first governor Peter Minuet was installed, the 22,000 acre Manhattan Island was purchased for a whopping $24 worth of fish hooks and trinkets. Trinkets for ancestral lands! The Dutch Calvinist conscience rested, for Minuit, German born of French blood, was Huguenot in religious conviction. He ~~then~~ organized the church — the Reformed of the Dutch.

Religion had not been top priority ~~with most~~ in those early days of the 17th century. The West India Co, the absolute ruler ~~had~~ but not an efficient one from 1628-1664 while quick to appoint officers to govern the fledging colonys, bodies, was slow in providing clergy to minister ~~therein~~ to Souls. The Company was more interested in skins - beaver, otter, mink - than in souls, red or blond.

The first divine services among the Dutch was conducted in a loft over a horsemill used for grinding bark to tan hides. As the congregation had no appointed pastor, a couple of Comforters of the Sick with the authority of minor lay officials read the Scriptures on Sabbaths to the assembled worshippers, some of whom had graced their chapel in the mill with bells plundered from Puerto Rico in one of the many Dutch raids in Caribbean waters. ?

To the end of the Dutch occupation, the Reformed Church had difficulty in providing enough domines. Even a century later an English schoolmaster who married Magdalen Dirx gr __ gr__ granddaughter Christina held this rel. office A voorlesser for many years~~t~~ in a Hudson Valley Dutch Church in New Paltz, N.Y. The writer is a descendant of this devout Joseph Coddington.

But with the appointment of Gov. Peter Minuit, himself a Huguenot elder in the Reformed Church, he together with Domine Michaelius, got religion underway. These two, ~~together~~ with the help of a shopkeeper, ~~a storekeeper~~, organized the first church in the Middle Colonies, which congregation continues to this day as the Collegiate Dutch Reformed Church of New York City. In this Prot. tradition Magdalen was to marry for the second time, to a soldier from Norway — a country whose tongue she sometimes spoke as her father was also "de Noorman"

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~~But~~ Magdalen Dirx had been born to ~~Guiseyxxandxkrixsenxjexx~~ Dirck VOLKERTSEN who himself had arrived from Norway before 1631, perhaps in answer to the colony's call for Northmen to come and extract pitch from the pines for the sailing ships, ~~and to the~~ Her mother was of the Walloon Vigne's family-Krystyn, In her birth year 1632, ~~when~~ the Dutch church was held in ~~the~~ this horse-mill. The Domine was Jonas Michaelius, the first settled minister in New Netherland. There is no~~t~~ record ~~recred~~ of Magdalen's baptism, ~~altho~~ as in the case of ~~xaxax~~ siblings to come later, ~~were.~~ for New Amsterdam was then between pastors: Michaelius had just returned to the Neth, & Bogardus had yet to come; there was no one to preside over the doopbecken.

Domine Michaelius had proved to be an interesting blend of Dutch materialism and Calvinistic piety and fervor; in his case, materialism seemed to triumph?.

Apparently this first Domine's experiences as naval chaplain along the wild coasts of Africa and Brazil had ill-prepared him for this infant colony in North America, as his letter penned the year ? of ~~the~~ the Company appointment in 1628 OK. reveals. Little was known of this Domine until his long letter sent to sympathetic brother clergy in Amsterdam was discovered in the 19th century. One wonders if the proud rebellious Vignes would have contributed to his support if they had known their Domine's true feelings.

A ~~pre~~cursory examination of this epistle as translated into English shows the Domine to have been at once spiritual and materialistic, characteristics ~~which probably~~ also marking later ministers appointed by the West India Company. ~~as~~ For religion (as was the case in the Fatherland), usually served the banner of trade; however, the Cross was not entirely to be lost in guilders and the good life of Holland's Golden Age.

In some respects Michaelius spoke well of the good and pleasant ~~23.00 [illegible] #24.00~~ ~~country on~~ Manhattan Island ~~now purchased for 24 from willing~~ ~~# in [illegible] but not astute~~ ~~Indians~~ where he ministered to those Vignes & Volkertsens, at least those interested in the privileges of The Gospel.

— The healthy climate, fish and wild game in abundance, the ~~quarry~~ ?? wooden ~~stone~~ fort for protection, and the windmill-powered sawmill and grist mill providing material for building and provender. Oyster-shell lime and medicinal herbs were to be had ~~for~~ on the taking, as were ~~other~~ ~~not to say~~ Indian lands ~~as well,~~ for "trifling toys", ~~he wrote.~~ as he freely admitted.

He did complain, however, in spite of his devout intent to "bear my cross patiently, and by the grace and help of the Lord, not to let courage fail me ". While Summers were nice enough, ~~but~~ winter severity required garments of animal skins (in kerk clergy preferred black silk, ~~&~~ the cravat was banned) and much wood burning in the home to keep warm.

Help for menial tasks was hard to come by. Impossible to hire maid servants, ~~he~~ this minister found Angola slaves, while more plentiful ~~servants~~ now ~~but were thought to be~~ to be "thievish, lazy and useless trash"; these, he felt, could better serve the Dutch boer in the country than himself, a widower with 3 motherless children. ¶ Dairy, if available at all, was high priced; his fare of beans and gray peas badly suited him. What was needed was a dozen good farmers to furnish The Manhattan ~~with~~ constituency with good Dutch butter and cheese and bread. Most of his constituents, he opined, were not only ill-fed like himself, but, unlike his dedicated self ~~himself~~, were "rough and loose", although even these appeared on the surface at least to have loved and respected this ~~a~~ man of the cloth. Somewhat dubious as to the outcome, he hoped that his Company-paid services would not be entirely unfruitful.

In 1628 this Domine administered communion to 50 communicants in New Amsterdam. How many were Negroes is unknown. Apparently even those without church certificates ~~was~~ were received at the Lord's Table, as some had lost theirs since the Atlantic crossing, or had ~~even~~ failed to bring them over in ~~their~~ bag & baggage so remote the possibility of having a church in this howling wilderness. ~~Was Harmon Hendricks Magdalene One may well have been among these certificateless ones?~~ Not to worry though, for ~~then~~ there were others to testify to their confession of faith back in the Fatherland, or to their good deportment on these shores. ~~Neither of which can hardly be said to be true, of this couple~~ Both of which seemed to be stretching the truth a good deal in this day of ~~lax~~ morality laxity; for high standards of conduct were to be in short supply for a long time to come.

~~[illegible] for [illegible] Magdalena~~

These constitutents of the Dutch church received communion ~~once a quarter~~ every 4 mos and Calvinistic sermons in the Lord's preferred tongue - Low Dutch - every Sunday, unless of course the worshippers were Walloons, Such as the VIGNES, in which case this particular Domine wrote out his ~~remarks~~ sermons in French as he was not facile in that language.

So the Domine served Manhattan, purposing to build up the Kingdom of God for His glory and the salvation of many souls.

The Domine ~~also~~ had in mind the salvation of Indian souls, as well, although he held a low opinion of ~~their practices~~ them otherwise, almost as low as the Angola slaves. He described them in this letter of 1628 ~~he sent to brother clergy in Holland~~ as savage, a wild, stupid as posts, ~~and~~ strangers to all decency, and much given to witchcraft and sorcery. And ~~they were~~ he deemed them more cruel than the savages of the Barbary and Africa, although somewhat less blasphemous than they, ~~Stranger~~ in ~~to their lang then, it is not known how he ascertained this latter indictment~~ failing

Still the good Domine set out to learn their "contemptious gutteral tongue" from his point of view to lead them "to the true knowledge of God and of the Mediator Christ". It should be noted He preached to ~~them~~ Indians 4 years before John Eliot of New Eng - began his missionary endeavors among the natives in Mass. Bay Col.

It must be noted here But it appears that ~~he~~ Rev. Michaelius really had more faith in forcefully separating the ~~red~~ native children from their parents, to first Europeanize ~~them~~ the red tads in language and custom, then Christianize them, as many Christian missions have done since. As an afterthought, he felt the children should not totally surrender the last vestige of their native tongue in order that they in time might spread the Christian religion to their own nation. Meanwhile they could learn in captivity from "the good examples and virtuous lives" of the Dutch inhabitants who took them in. Perhaps Domine Michaelius did not know how ~~unvirtous~~ really lacking in virtue many of these same Dutchmen were ~~and~~ or were to become, (as today's researcher ~~had come to~~ knows only too well - from court records.)

Still the Domine had high hopes for ~~their~~ Indian conversion. He prayed the Lord Who "being rich in mercy has pity on whom He will", and hoped these errant ones ~~can~~ would become, "as our own people when we were once corrupt, washed clean, sanctified and justified, called from the power of darkness to His marvellous light.. . . May God have mercy upon

12-19

them . . . that the salvation of our God may be here also seen among these wild and savage men"

But before that first generation ended, the Dutch settlers themselves found a way to usher these savages into the kingdom — into Kingdom Come, ~~-~~ with musket and sword.

Domine Michelius was to serve this charge only 4 years before returning with his motherless children to the good life of an affluent, Holland. After all, he had been educated at the Univ of Leyden, Holl.'s most liberal, and had held several favorable pastorates in the Fatherland now in its Golden Age of economic wealth and politcal power and art and science.

~~Neither Harmon Hendriks nor~~ Magdalen's ~~his wife~~ parents & aunts & uncles ~~probably~~ knew this first pastor who orhanized their New Amsterdam congregation into a viable church, before ~~for~~ this Domine ~~Michaelius~~ returned home to enjoy his fresh butter and cheese, to a friendly place ~~and~~ where he was not dependant on a trade company to pay his 120 florin monthly salary which it often neglected, as it would for later clergy, successors of the God ~~[illegible]~~ CALLS & lean pockets.

And these later churchmen ~~successors~~ thought little more of their roundfaced Dutch constitutients whom they deemed as greedy, selfish and addicted like Uncle Van Teen to strong drink than ~~as~~ did that first Domine, Rev. Jonas Michaelius. This sorry collection of colonial loose-livers were reputed to fear neither man, God, nor the DEVIL.

Magdalen Dirx was still an infant in Krystyn Vigne's arms when Domine Bogardus came to their street ~~on Pearl~~ [Damen's brewery] to build his parsonage, a nice clapboard thatched with reed, a big house 30' X 18' with 8 Foot ceilings. It had everything, a pantry and garret, and two doors even, for which the citizenry ~~were~~ was taxed many a guilder.

Then Bogardus determined to build the Lord's House. His step-daughter's wedding provided the occasion for the building fund. After a good many rounds of good cheer, the Domine easily succeeded in getting $1000 in subscriptions. Oh, this would build a fine shingled church of river stone and lime, 72 x 52'! Where to locate? Within the Fort, of course, to be safe from Indians. But would its 16' height prevent the southeast winds from turning the windmill's great sails? WAs not the grist lt ground for bread more important than a proper elevated pulpit to preach the Bread of Life?

However successful Bogardus was in funding the kerk, he had no success with managing his brandy and wine. Most Dutch had a strong yearning for strong drink ~~and it~~ which kept them embroiled in one brawl or another. Even the clergy had its Thirsty bouts with unconsecrated cups at the taverns.

But Domine Bogardus was observed to have had the "shakes" while serving communion in the Fort church, and these not entirely due to the cold which often locked New Netherland in its icy grasp. Gov. Kieft accused the Domine of preaching in only two conditions - either pretty drunk, or dead drunk. But these charges may have been excessive, for Bogardus held small love for Kieft ~~as well~~ either. In the end they both perished in the Big Drink in a shipwreck~~xxRx~~ while enroute to Holland to iron out their differences as Governor and Domine, both in the employ of the Company.

Replacing ~~this~~ Rev. Michelius was this somewhat dissipated Domine Bogardus who upgraded the horsemill loft church to frame, and then to stone in 1642 as the frame by then had become a "mean barn", a Dutch embarrassment for it had become obvious to them that even the stern Puritans ~~in~~ of New England were building "fine" churches up there in their settlements, one of which was Warham's church at Windsor where lived the Puritan Gilletts at this time.

~~The Dutch stone church in New Amsterdam was paid for by subscriptions solicited at a wedding party of the Domine's step-daughter when the guests were most amenable following a good many rounds of good cheer.~~ [~~It was called St. Nicholas, or sometimes the Church in the Fort,~~ 1642 ??]

It was Stuyvesant who persuaded another Domine, Megapolensis, to leave his charge & the Renselaerswyck patroonship at Fort Orange and come back ~~down~~ the Hudson to within the safety of the fort pastor this stone church of roundheaded Dutchmen. OVER #1 #1 ~~And~~ ¶ It was this Rev. Megapolensis, or his colleague Domine Drisius, who ~~likely~~ heard the solemn marriage vows of ~~Harmon and Magdalen~~ the Vegne's later growing clan, and administer the Lord's Supper to them every 4 months (~~if indeed they~~ ~~their repatations~~ ~~lasted that long in town~~), and preach Calvinist sermons to them in Law Dutch, the Lord's language in that location.

Divine services probably ~~were~~ was not a Sunday priority with ~~this couple~~ the Vegne clan until later years, ~~but they~~ but it must have darkened the church door on occasion for Stuyvesant's ~~rules~~ laws required it. ~~as among the Puritans in New England.~~ However, The fine, though hefty, may not have been too ~~threatening~~ compelling in the long run, as the Dutch notoriously ignored the law, despite the whipping posts in most settlements.

Guilders, and not God, may have been the significant difference in the strict observance of prescribed church attendance noted between the Dutch colonist of New Neth and the English colonist of New Eng. Here in New Neth few Dutch had fled to the New World as religious refugees, as Holland had been the first European State to adopt the principle of religious freedom. This easy tolerance had provided more in the way of safe havens for the politically persecuted than in the way of staunch religious convictions. This fact had set some English Separatists

Over #2

#1 Along ~~In~~ the upper Hudson and Mohawk rivers Dom. Megapolensis had been greatly encouraged to convert Indians as well as the colonists by Van Rensselaer himself. The patroon, a genuinely religious man, hoped that the Domine's ministry to the heathen would benefit their benighted souls, that "their stony hearts may be softened, their blind eyes opened and their deaf ears unstopped by the power of the Holy ~~Gost~~ GHOST, in order that they may see and understand the wonders of His law, recognize their sins and His grace and that they may be brought to the fold of Jesus Christ . . . ."

Accordingly, with Classis permission, Megapolensis canoed the rivers ministering as he went, inviting Indians to attend his divine services, but he made few converts as the savages failed to understand Christianity. [illegible] Why did the preacher stand alone in the pulpit and say many words while no one else was allowed to talk? ~~Wjhy~~ WHY did he preach brotherly love when ~~their~~ his own Gov. Kieft slaughtered native women and infants ~~& brought warrior heads~~ to his Fort for Manhattan Women to kick about?

For them French Catholicism with its elaborate ceremonies and symbols held the stronger appeal; moreover, the Jesuit missionaries baptized freely while the Dutch wanted to instruct and instruct, and then obtain an adult confession of faith before ever allowing a red infant near the doop-becken to receive the white man's blessed droplets.

It is to be sadly suspected that both the Dutch Calvinist merchants and French Catholic traders desired a converted Indian to enhance the fur trade business ~~and~~ with greater safety, than in saving their benighted souls in Christ's name

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to take full advantage, however temporarily, of the congenial country of tolerance before they themselves caught up with their stern convictions and outfitted the Mayflower to come to these shores in 1620 as the Pilgrims of Plymouth Rock with their own considerable measure of unbending "truth".

Petrus Stuyvesant, son of a Friesland ~~Calvinist~~ Reformed minister ~~Domine~~, replacing the unpopular Kieft, was appointed Governor in 1647 by the West Indies Co. He had served that Company earlier ~~first~~ as clerk in charge of checking the booty of captured ships in the smugglers' haunt of Curacao. He then became Director of that island off the coast of Venezuela.

He came by his famed wooden leg by war. Launching a foolhardy naval attack ~~against a Carribbean~~ in Curacao against the Portuguese ~~held island~~, he caught a cannon ball in the first volley. He was sent to Holland, and eventual ~~recovery.~~ amputation.

Ever after devout Stuyvesant attributed his surgical recovery less to his celebrated Roman courage, (and certainly none ~~not~~ to his ~~the~~ low esteemed barber-sawbones) than to the power of prayer. For stunchly Calvinist, Petrus knew his Bible by heart, quoting it often in whatever context suited his purpose. And he would rule with typical Calvinist harshness.

Banding his artificial leg with silver, he brought it and himself aboard the GREAT CROW to answer his Company's call to become the Very Noble Honorable Lord Director General of New Netherlands. ~~Lord Honorable~~ The Indians simply called him "Wooden Leg." In time they- the Esopus in particular - liked him no better than the cruel Kieft, because he sent some of their leaders down to Curacao to be enslaved as punishment for a ~~the~~ massacre at Wildwyck.

As Governor Petrus saw the dire necessity of populating these shores under his jurisdiction, especially with farmers to feed hungry traders and boatmen, for these had neither time nor inclination to patiently till ~~turn~~ the soil ~~into crops~~ for table food. Most wanted to turn a tidy profit in a vast hurry, from beaver and lumber, from hard goods and hard liquor, as did Damen the brewer, ARIANTJE'S second husband whom she had married after Vigne d. in 1632.

The Company's scheme to lure more colonists expanded by offering free passage to peasants, asylum to dissidents - Huguenots and Puritans, Lutherans and Jews, none of whom were welcomed by the clergy purveyors of the ~~Dutch~~ Ref. Ch. and land to all, to be purchased from Indians ~~with~~ for trinkets.

A few more trickled in, including 24 Jews from Brazil as Holland

1630

now wrested that colonial possession from Portugal. Some Sephardic Jews, descendants of those fleeing Spain in the days of Columbus and Isbella, also arrived from ~~Holland~~ the Fatherland itself. While the Jews stayed closer to the harbor town on the Atlantic to sell bake goods & other merchandise, other Dutch took shallops up the great rivers to occupy and do.

By 1652 Wildwyck (now Kingston) between Fort Orange and New Amsterdam was staked out by Stuyvesant himself and named by him. It had first ~~was~~ been settled by several disgruntled farming families from the Rennsselaerwyck patroonship. Others filtered in ~~from~~ directly from the Fatherland. Before 1660 Magdalen Dirx & her 2nd husband was to come up from Manhattan to build their home at Wildwyck & hear a considerable family of their own. ~~besides~~ the Vigne desc. the Rosecrans

Numbering among the "rough and loose" settlers of Wildwyck were other direct ancesters of the writer - the Van de Marks, & the Van Gardens, and ~~the Rosencrans~~. ~~All~~ Two of these progenitors were involved in the notorious Esopus insurrection. All of them from all accounts enjoyed the petty feuding which characterized the Dutch ~~distinguished~~ Cause of those ~~[illegible]~~ clogged the court dockets; hence, this fam hist. unfolds.

For several generations these combined families settled the rich lands along the Hudson near the slopes of the Catskills of ~~the~~ Rip Van Winkle legend. They were Dutch boers ~~and~~ & burghers, mill owner and longtime Dutch schoolmaster, with more or less loose connections to the Dutch Reformed Church pastored by one of another of the despairing Domines. For woe and alas! it was ~~they~~ their Reverences who limned the first Wildwyckers ~~Esopus settlers~~ as "rough and loose".

And so they were as court records will reveal, for the stern moral principles, hard work & frugality preached by Calvinists elsewhere had limited effect in New Netherland for a long time to come.

But what part played heredity, at least in the Vigne clan? That there was a predisposition to temper outbursts, even a proneness to a violent streak in our Dutch line, reappeared from time to time in descendants far down the genealogical line. My own Ks. grandmother, Maggie as she was known and a 9th gen. descendant from Magdalen Dirx and 11th descended from Ariaentje could be heard from down at the RFD mailbox on the county gravelled road, and despite a distant intervening Quaker heritage, having one of her celebrated temper tamtrums, swearing like a sailor on the high seas. She could sail a clutch of cold cookstove lids one after the other with more spirit than a discus thrower because the cob kindling and coal oil failed to fire the green cottonwood for baking her regular morning cornmeal pancakes. She could cut a cat's head off with her chopping ax down at ~~the~~ her woodpile and never bat eye because she caught it killing one of her baby chicks. And that unbridled temper has often been witnessed by this observer even in later generations in other choleric kin.

The Flying Angel

In 1655 when Stuyvesant was governor, Magdalen Dirx lost her notorious grandmother Ariaentje Vagne Damen, and also her own husband Cornelius ~~Van~~ of Dort, alias Kees the Sailor. Kees went down in an Indian massacre leaving her with a mortgaged house (ON WHAT IS NOW S. WILLIAMS ST.), a tailor made cloak on order, and a small daghter, Maritje Cornelius, who came at once under the guardianship of congenial Uncle Abram, Ver Planck.

Uncle Jan VIGNE had been first asked to act as ~~guardian~~ orphan master for the orphaned girl according to Dutch law, but the busy burgher having been appointed magistrate by Stuyvesant, begged off that duty in order to manage the Damen brewery and to focus on his august duties ~~of~~ as alderman.

' But As a matter of record, Uncle Jan had never been friendly to Magdalen and Kees although chosen to be the sponsor of their little Maritje's baptism at the Dutch church. The dispute originated over Ariaentje's valuable estate, the Wall Street section of Mahattan. Krystyn came by her share, and Magdalen's father Dirck came to manage, and probably mismanage, his wife's Krystyn's inherited guilders, ~~by~~ thru his penchant for gambling.

The next year 1656 unpopular Uncle Cornelius Van Tienhoven the fiscal head of gov't "disappeared" after his follies became known. Aunt Rachel kept the family together over on the ~~Pearl~~ Street, of pearly shells, and shrewdly managed the investments. Magdalen's parents Dirck and Krystyn over ~~on~~ in Smit's Vly, now had 11 children, several under the age of five. Magdalen was their big sister, but not one considered a good role model.

For Magdalen met another sailor; at least, he seemed to sail a lot on Company ships but was more of a soldier. He was Harmon Hendriks, originally of Bergen, Norway, as had been her own father Dirck Volkertsen "de Noorman", now 1657 comfortably settled on his own Morgens on Long Is.' Mespachtes Kill (over →)

Harmon Hendriks is thought to have been of Dutch descent, and ~~for many Hollanders fled that land for safer havens during the infamous Dutch Revolt and Spanish Inquisition. It is said~~ he ~~have~~ ~~came~~ originated from a family of whalers plying the coasts of Norway and Greenland.

(1657) By now, 7 little villages had taken hold on Long Island. → 3 proper Dutch shepherded by Dom. Polhemus, & 4 independent English – some further & 1 Mennonite. At Flushing a troublesome cobbler from R.I. had begun preaching, & like John baptized in a river; the schout banished him. And a shipload of London Quakers passed thru Hell Gate strait. Domines Megapolensis & Drisius sourly reported they went on to R.I., "the receptacle of all sorts of riff-raff people and is nothing else than the sewer of New England". These fanatics kept hats clapped firmly on "as if goats", for goodness sakes!

It is alleged by some family historians that Harmon was the grandson of Herman Rosenkrantz who in 1617 secured whaling rights in Norway, and the great-grandson of Capt. Dirk of the Dutch Civil Guard the day Prince William of Orange was assassinated in Holland in 1584.

How did it happen that those of Dutch ancestry ~~could be~~ were found living in cold forbidding Norway?

During the heyday of the Spanish rule, there had been a frantic flight of the Dutch northward to escape religious and economic persecution.

In an effort to stamp out heresy, the Spanish Inquisition had banned the Lutheran-Zwinglian-Calvinist books, and forbade gatherings of lay persons to even converse about the Scriptures and these books, openly or secretly, upon pain of decapitation for men. A woman's fate was even worse; she could be buried alive. Just from among ~~Of~~ the followers of Menno Simmons, alone, 30,000 Anabaptists ~~alone~~ perished in one blood bath.

In addition to losing tongues and hearts, heretics of all persuasions lost their property; it was confiscated by the Spanish Crown. Dutch Protestant merchants fled to England and Norway, although during safer periods, some of these refugees returned to Holland to defy the Crown, then Charles V. Probably Harmon's industrious family sought refuge in Norway during these troublesome times, to prosper by sailing the North Atlantic in search of whales for

How was it that Harmon's great-grandfather, the Dutch Captain Dirk ~~was said to appeared in~~ was at Prince William's assassination scenario?

It appears that the royal table of Charles V ~~did~~ had done it's deadly work in wine and pickled partridges and eels, so that he died gouty and mis~~t~~erable, leaving the divided Protestant-Catholic Lowland duchy to his son, the Catholic fanatic Philip II, the Spanish King.

The Inquisiton then spread in earnest. William the Silent pled for liberty of conscience. Philip II replied he would rather sacrifice 100,000 lives than to sacrifice his religious policies. He very nearly

succeeded ~~in the person~~ thru the — efforts of the Duke of Alva and his ruthless army.

Spain declared The Prince of Orange ~~was declared~~ an outlaw. Altho perhaps more atheist than anything as perhaps the State had become his god as critics claimed, William of Orange now became a Calvinist hoping to unite Catholics, Calvinists and Lutherans to oppose Alva's tyranny. He promised religious freedom to both Catholics and Protestants, altho the celebrated Wild Beggars turned a deaf ear and continued to torture Catholic priests for deceiving the people with false relics, such as the "true" splinter of the cross of Christ. Catholic leaders, of course, retailiated, for in one night alone they massacred 6000 Protestants in one village.

The message of Christ was forgotten, if it ever existed, in this long bloody revolution. It can be readily seen that these bloodbaths did little to properly socialize Dutch children growing up midst unsheathed swords and warships. over #1

William of Orange, ~~finally~~ eventually victorious and headquartered in Antwerp, was made the object of several assassination attempts by pistol and poison. Finally a youth disguided as a poor pious Calvinist asking for alms appeared before the Prince who cheerfuly gave him 12 crowns, whereupon the youth thanklessly fired three bullets into him. William the Silent died praying, "My God, have pity on my soul".

As well he might.

It is ~~alleged~~ said that Dirk, the great-grandfather of Harmon Hendriks, was captain of the Civil Guard that fatal day in 1584. Was it he who fell upon the young assassin, bringing him to his ~~ruin~~ executioner. In any case, the assassin was tortured, slain and beheaded, and said head was displayed as a precious relic and revered in Cologne for 50 years thereafter.

William the Silent, the Prince of Orange, was buried at Delft, the "Father of his Country". A patriot penned "Wilhelmus van Nassouwen" which remains the national anthem of Netherlands to this day.

Whether Capt. Dirk was at this assassination or not may be a matter of ~~conjecture~~ uncertainty, but evidence shows that Harmon Hendriks himself remained ever loyal to the Prince of Orange long after New Netherlands was handed over to the British by Petrus Stuyvesant. He was always to remain a stubborn Son of the Fatherland.

#1 Indeed in those days few Jans' & Auntjes' would be prancing among the windmills in little wooden klompen, or carelessly skimming frozen canals on skates dragging ~~along~~ to market an ice sledge ~~to market~~ loaded with Dutch cheese. For terror reigned.

Perhaps the earliest record of Harmon Hendriks himself dates from 1646. It is believed that he first came to the New World aboard the Princess as a laborer for the West Indies Company which appears to have been dilatory in paying its employees, for he sued it twice for back pay. Onee for 59 guilders, and again for 177; this second suit, signed with his mark, was for work done on the tropical island of Curacao off the coast of Venezuela where Petrus Stuyvesant was then governor. This latter document notes that Harmon ~~was~~ worked as a cooper. ~~by trade~~.

Kieft was governor of New Netherlands then, and Rev. Bogardus the domine of the unfinished church in the Fort. Harmon probably knew both by sight, and certainly by reputation. For both drank heavily ~~abd~~ AND vilified the other bitterly, over drink if nothing else. And both lives ended on the same day, for the same Princess which brought Harmon to these shores, was shipwrecked off the coast of Wales the next year. These two erstwhile enemies bound with their grievances to the Fatherland for a fair hearing drowned along with some 80 others in a September gale. Its valuable cargo of peltries floated ashore.

= Our Harmon is thought to have been in New Amsterdam again in 1648, the year following Stuyvesant's arrival as the new gov. of New Neth. Harmon may have been surprised to see him up from ~~probably knew him in~~ Curacao, ~~at least by sight~~, remembering when ~~there~~ at this time he had 2 good legs, not 1 as now and it silver ornamented. Manhattan STILL ~~then~~ had hogs roaming the streets in search of slops, and the village was characterized by dingy taverns, a deteriorating fort, an unfinished church, and a broken down windmill. The place was hard pressed to find firewood close by for the stone hearths with catted chimneys. A man handy with a forest ax could find work here. And perhaps Harmon did, for he later became known ~~something of a woodcutter~~. as a wood contractor.

When he enlisted as a soldier, HARMON, HAD TAKEN ~~and taking~~ up sword and cutlass to serve~~d~~ the Company and the Fatherland down in Portuguese-held ~~Brazil~~ territories. He was discharged April, 1657 as a $4.00 a month soldier. From this stint in the military, Harmon came to be known as Harmon "the Portuguese".

Skills learned as soldier in ~~From this stint in t~~ the Brazilian campaign was to later serve him well in the defense of himself and his family in those Dutch-English settlements in the Hudson wilderness where he chose to live, for he took up residency in what is now Ulster County. The family came to be known by evolutionary stages Rosenkrantz, Rosekrantz, Rosencrans, Rosecrans — depending on the recording clerks' tongue and current understaning of phonetics. Harmon Rosenkrantz is said to be descendant of the 1225 Erik the Knight of Holstein bearing the Rosewreath coat of arms. Perhaps. Some family historians greatly desire such & will connect with heraldry somehow.

It was this roving soldier soon to be discharged at the Fort that young widow Magdalen Dirx chose to marry. She was a young, passably handsome 26; he 45. Their wedding day began at the ~~unfinished~~ church on 3 March, 1657; it ended in the arrest of bride certainly, and perhaps the groom as well.

Rev. Megapolensis was the new Domine in the new stone church. It was he or his assistant Drisus (~~or possibly one of the magistrates~~) who heard the vows. Not that Magdalen and Harmon were keen on religious ~~weddings~~, but Stuyvesant had required church attendance on pain of fine, and they must have conformed if only to keep out of the stocks, or the debtors prison.

Thereafter their names - Harmon's and Magdalen's - are occasionally mentioned in Ulster County Dutch Reformed Church records meticulously 15 penned by one of the despairing Domine's, but more frequently in scurrilous court cases recorded in the Nicholls-Lovelace papers 4c

Marriage to Harmon Hendriks in 1657 did not mean a change in name for his wife Magdalen Dirx Dircks, for Dutch women seldom lost their identity in their spouse's identity as today. Magdalen Dircks DIRX she was to remain till near the end of her life as both civil and church records clearly show. Magdalen DIRX Dircks, wife of Harmon Hendriks.

Near the very end she did became Magdalene Rosenkrantz, when Harmon finally settled on a surname. In some cases family names were not adopted until 2 or 3 generations after the arrival of the progenitor, but Harmon was less dilatory in executing this matter of ~~nomenclature~~ surnames than his Company's had been in ~~pay~~-executing its payroll ~~duties~~ obligations in Curacao. For which he was forced to sue. And sueing was to ~~become~~ a way of life for Harmon all his days.

As 17th century Holland had not yet attached much significance to surnames, nicknames and aliases were common to designated which Jan; Jan the Boer, Jan the Dwarf, Jan De Vries (of Friesland). Jan the Long; Jan the Rascal, Jan the Norman.

Harmons' nickname was "the Portuguese" as already stated.

~~There is no record that~~ Harmon had a nickname. Magdalen's ~~, however,~~ ~~is another matter.~~ ~~Her~~ alias ~~is clearly stated in the records.~~ was, of course, The Flying Angel. Flying she was; angel she was not, as we shall see.

The Dutch patronymic system usually prefixed a son's Christian name to his father's Christian name, and added the ending "se" or "sen". Thus it was that Harmon was Hendricksen in 1658 1657, that is, Harmon son of Hendrik. But the first record of his own signature when he came to write it was Hyndrx in —.

One example of this curious custom of Dutch patronymics can be shown from ~~is in~~ Harmon's son-in-law Gysbert who married Rachel the writer's ancestor. The first records shows Gysbert as Gysbert Alberts, son of Albert Gysbertsen and Aeltje Wiggers who arrived to Ulster Co from the Gelderland by 1657 1660. Then in 1684 when Gysbert was among those who petitioned

the Governor for ?_______ , he signed his name as Gysbert Van Garden; hence, that family name has remained more or less the same - Van Garden, or sometimes Van Gordon. The Van de Mark lineage was always some variation of that spelling. It did not evolve. Perhaps because the progenitor was a descendant of a well est, noble of that name, Count Willem Van de Mark, (Duke

Name changes occurring among more prominent colonial Dutch in New Neth include the family of Martin Van Buren, descendant of Pieter Martense (1670-1745) whose progeny added the surname Van Buren indicating their Old World origin. Pieter Martense, who came to America in 1693, was the son of Martin Cornelisz who was in turn the son of Cornelis Maessen of the Gelderland (or possibly Friesland) from the small village of Buren.

Yet another example is in the Roosevelt progenitor Claes Martenssen van Rosenvelt (Claes Martenszoon van't Rosevelt) who came by steerage to New Amsterdam before 1650. The "van", which means "from", was eventaully dropped from many Dutch names as in this case. The VAnderbilts who also arrived about the same time chose to retain the "van". Their progenitor was Jan Aersten van der Bilt.

These aristocratic descendants of the colonial Dutch ~~lived~~ came to live in Duchess Co across the then unspanned Hudson river, 10 miles as the crow flies across from the writers' humble ancestors of colonial ~~New York~~. Ulster Co., who occupied little farms & little villages and little houses and were hence little people.

This system of Dutch patronymics, the remarkable absence of fixed family names (other usually derived according to occupation, appearance, place of birth, or even place of last residence) guarantees crazy making to researcher and reader alike.

~~So in the days of Petrus Styvesant, Harmon Hendriks and Magdalen Dircks were married. Perhaps by a magistrate in New Amsterdam, or by the Domine MEGAPOLENSIS at ~~in~~ the stone church. in the New stone church; ~~replacing the horse mill upper room~~; Not that they were keen on church, but Stuyvesant had required church attendance on pain of fine. and they must have conformed if only to keep out of the stocks, or debtor's prison.~~

The year~~xof~~ 1657 ~~when~~ Magdalen married Harmon the Portuguese was marked by tension.

Stuyvesant was governor; Rev. Megapolensis was the senior domine; Lt. ~~Lt~~ Litschoe was the firemarshal handpicked by Stuy. for striking down patroon Van Rensselaer's rebellious flag. And the numerous taverns were being closed down, for ? ~~And~~ A nearly every fourth house in New Amsterdam was a taphouse in 1647 when Petrus Stuyvesant took over. YR

As both Stuyvesant's father and father-in-law were good Calvinist domines in the Fatherland, their heir's scion's first act in New Netherland after his 1647 ~~he was~~ appointment ~~in 1647~~ had been ~~was~~ to restrict the sale of liquor, with none to be sold after the decent hour of nine, and never during divine service. He furthermore stopped Sunday drinking as God's Holy Law was intended to "sanctify His Rest and Sabbath day to His honor". Law breakers were heavily fined.

This was bad news to brewers, particularly the ~~the~~ Vigne clan. No new taphouse was to open without permission. Presently licensed taverns were to renew licenses ~~q~~ quarterly, and that dearly considering the fixed price of spirits. Tapsters could not sell their tippling places; nor could they sell strong drink to Indians on threat of a fine of 25 florins Flemish.

Their domine Megapolensis ~~was~~ may have held more moderate views. Had he not provided a Manhattan sachem with the Bible, the Heidelberg Catechism and some good brandy?

And now this Indian prohibition! The natives themselves failed to understand why strong drink was so good for the Dutch but bad for themselves, for everyone of the fair haired people including their golden children drank at least small beer for breakfast.

In addition to conspicuous public drunkenness, Stuyvesant's government was understandably concerned about fire what with all the thatch and frame and catted chimneys. ~~Most~~ Dwellers got ~~bought initialed~~ had leather buckets from the shoemaker to fight fire, and they ~~to~~ stolidly endured the inspection rounds of ~~the firewarden,~~ Lt. Litschoe, now official brandt-meester.

~~the appointed~~ ~~brandt-meester.~~

In 1657 food was still in short supply. What could a hungry worker do with one cup of peas, 7 pounds of bread and one of codfish per week? Drink his barley in beer? And even that regulated — ~~regimented.~~ - much to UNCLE ~~Uele~~ Jan's dismay, for he now managed the Damen brewery.

Schoolmaster Hoboocken had declared the old tenement schbol unfit; with Uncle Jan's endorsement (1656), he rented other quarters. ~~Although~~ Despite the tuition of 2 dried beaver skins per scholar, there was a great shortage of books and slates and pencils; but this new schoolroom was warmer for Volckert, Jacob & Ariaentje, Magdalen's younge~~st~~r siblings. She & sisters Grietje, Christina, & Sarah & Rachel were done with the school, & paying the beaver pelts, and they were likely done with the Heidelberg Catechism as well which was heard

~~Altho~~ The Oude Kerck in the alley lot between Uncle Van Tienhoven's and the tailor's Kip's houses had been sold at public auction to build a nicer house and woodshed for some small burgher. Church sponsorship for nuptials, births and deaths, catechism and baptism ~~still~~ continued in the new stone church in the Fort. Not that the Rosecrans couple ~~was~~ had ever been baptized in the church ~~keen on church~~ but the Governor required church attendance, And its financial support.

So Magdalen in her finest finery and her Harmon in new broad breeches said their vows in the shadow of th~~is~~e ~~eee~~. Dutch stone church. in bed? Perhaps the very learned assistant, His Reverence Samuel Drisuis heard their vows, and drank heartily to their good health.

At least some of the wedding party indulged in spirits rather more than the occasion prudently ~~warranted.~~ demanded.

It is a matter of public record that later that March day, the flushed new bride and her sister Grietje traipsed ~~coursed~~ in flying colors passed Litschoe's tavern. Catching sight of the properly licensed proprietor, Magdalen vilified him concerning the exercise of his duties as city firewarden. Probably smarting under a citation written by this snooping firewarden concerning her own mortgage house on S. Williams St, she insulted this honorable official by loudly and publicly calling him a common "chimney sweep" to his face, and deriding him for his own well swept chimneys.

Perhaps the brandt-meester had fined her for ~~her own~~ a careless chimney ~~in~~ at her rival business. In any case, the offence of name calling — a treasured custom fervently observed by the Dutch then and later — and the ensuing street riot she instigated from among other resentful snooped-upons got her hauled before the magistrates to answer to charges. The ~~bridge~~ bridegroom Harmon, faithful to his Flying Angel, also was charged.

Unflappable Magdalen told the Honorable Court that look, she always joked along with firewardens. The Court said this was no joke: the fine, two pounds Flemish.

~~The Flying Angel went home, not particularly chastened.~~

Was ~~her case~~ not the hearing stacked ~~or not?~~ against her? The Fatherland aristocrats had it in for her people. Had not her honorable Uncle Jan just been turned down by Old Pegleg for reappointment as city magistrate? Was not her father Dirck even then awaiting trial for knifing the cooper at the gaming table? As for Lt. Litschoe's testimony, was he not Old Pegleg's personal hero, and above suspicion?

THE FLYING ANGEL WENT HOME, NOT PARTICULARLY CHASTENED.

¶ Before the end of the year, Magdalen~~, soon~~ under a new cloud, got a one-way yellow ticket to the Fatherland~~, before the end of the year~~. Faithful Harmon dutifully followed.

What was Magdalen's monstrous crime? She, or Harmon Hendriks, or both together, in all probability operated a tippling house, ~~Waxxit~~ ~~under~~ within or without the law. Probably the latter. W~~as it under~~er? ~~the Flying Angel sig~~n? + tattle Tale, perhaps offended Lt Litschoe himself?

Did a rival merchant ~~squeal~~? Often a profit hungry public aided ~~the~~ Stuyvesant's prying government, for fines on any kind of violation were distributed to informer, arresting officer, the church, and the public coffers.

Among the 17 licensed taverns were the popular White Horse and Blue Dove serving the higher class. Illegal places were ~~likely~~ dingy cellars along the waterfront where anchored ~~the~~ slack-sailed ships with thirsty sailors in from the lonely seas. Over grog at low wooden tables, brawl and knife fight usually ensued. Oriental godds were pawned for another round of drinks, and light women offered their blandishments.

Apparently Magdalen and Harmon pulled off something illegal, and ~~lost~~ forfeited the business which may have been conducted from their East River domicile. They probably sold liquor without a license. Or sold it after hours to Christians. Or to Indians. Or to sailors, exchanging the rum cup for some article of clothing, a pawn practice strictly forbidden by the governor, for tapsters were said to be driving people into poverty as well as into drink.

Married only a few months, this couple ~~were already~~ was now on the wrong side of the law, which place they were to remain for much of their lives. Harmon sold Magdalen's mortgaged property, ~~because~~ for the exile was to be permanent.

There is more than a gentle hint that Magdalen's banishment may have been due to vilifying tongue, or worse, as well as for failure to obtain proper licensure for the business tippling house. Was the ~~Was it~~ possibly under the "Flying Angel" sign?

She was not the only one singled out for the yellow ticket in 1657. With her aboard the Hoop that autumn day of exile was a certain Geertje, and a certain Lutheran clergyman; the latter, at least, was exiled for tongue-wagging.

The two women, later described by the Amsterdam officials in a letter to Gov. Stuyvesant, were limned as of "bad reputation." Greetje Sorone had indiscreetly spread slander about big-wigs' disgraceful conduct among the glacial ~~in the~~ bushes, not that she had room to gossip when it was publicly known ~~what with her~~ she spent ~~spending~~ jailtime for her adulterous conduct with an amorous woodchopper. In time Greetje's indiscretions not only banned her from New Netherlands, but upon her return to America all forgiven for a fresh start, she got herself banished from New Jersey as well, for the same offense of infidelity.

Magdalen and Harmon were deported likely in poverty, ruined by heavy fines ~~in nothing else~~ and, with only a trunk or two between them. We can believe that Magdalen's held at least one good garment or two, taken in pawn if nothing else, for she was known to be fond of fine clothes even when she took up residence at Wildwyck the very next year as the wife of a poor wood~~cutter~~contractor. Harmon's baggage may have contained his sword from the Portuguese war, as he was going to need it, should ~~if~~ he ~~ever~~ return. If ever.

The Company eventually relented and did allow them passage back to New Amsterdam. For a fresh start.

As it turned out most of Magdalen's 'banishment' was spent on restless seas, for the Hoop with its autumn cargo, crew and exiles was forced to lay by the entire winter in England, unable to dock in Amsterdam until spring. In ~~this~~ Holland's rich harbor metropolis Magdalen and Harmon were to remain only another three months.

Amsterdam had never been home to either.Magdalen had been born in the Manhattans; so had her mother. Harmon had been born in Norway, as had her father Dirck. VOLKERTSEN.

While ~~the~~ no record~~s~~ exists as to how ~~they~~ this miscreant couple spent the ~~duration~~ shameful exile, they could not have idly moped the hours away in depression for this was not characteristic of ~~their~~ this tempestuous couple. Fly, fly, fly was!

Believing at first that their banishment was permanent as her ~~papersxxreadx~~ yellow ticket ~~read~~ IMPLIED, they must have sought employment, not among a lusty peasantry in plowing polders and seeding, for their own lives in Manhattan had revolved around boisterous waterfront acti~~on~~vities. And not in the cloth weaving industry, either, or in sugar refining; beer brewing, perhaps, experienced as they were in that commodity. Likely they found work at the dockyards, among tall ships laden with American peltries and Spice Islands' pepper, and herring ready for salting.

They must have been struck dumb, if only for a moment, at this great city of wealth and culture. It had the greatest wealth per capita in the world. The vast number of grist windmills and bakeries to meet the demands of a soaring population of 300,000 ~~or more~~ for 7 pound loaves of bread and rusk and crullers could only stun them. Hundreds of shops and guildhalls, all fresh and shiny as new florins. Cleanliness was a passion here. Even the streets were as clean as they were safe, for women could go out alone the clock around, And we can believe Magdalen did, bold & curious as she was

A thousand tulip beds supplied the land with riotous color, as well as the garb of the beautiful people.

And Magdalen would be quick to note and envy the personal finery adorning the burgher and his family - lace gloves, gold chains, jewels in plumed hats. She made haste to acquire the latest affordable fashion.

Handsome coach-and-fours pranced before fine houses of fine furniture. Delft pottery lined the shelves in even the modest cottage. Glutting the market and gracing the walls of every home were oil paintings bought for a song - pictures, not of Saints as in the days before the Dutch Revolt, but of ships in from distant seas, and worldly merchants and comfortable burghers.

An evening stroll in the ~~business sector~~ market place showed splendors unimagined by these Manhattan exiles — Hebrew diamond cutters at work; the great Exchange of architect de Keyser, and his Italian-Dutch Rensaissance East India House where even commissioned Rembrandt owned shares. Not all painters were poor as wharf rats as they said.

Attention to Westerkerk with its Protestant pulpit and its baptismal registers probably held short shrift for this New World couple all agog in fat breeches and green petticoats. But they should have envied the un-Stuyvesant like liberty of conscience and free speech evident here. They may have become enamored with the story of the national hero, Harmon again, ~~now long assassinated~~, ~~but and perhaps one not~~ and Magdalen for the first time for it may not have been overly emphasized in the poor tenement school of Arien Van Offendorn on East River — the story of William the Silent, liberator from Spain and champion of religious toleration, for once back in New Netherlands they both loyally rallied under the Prince's banner when the Duke of York took over the Manhattans and the upper Hudson. Neither held any affection for England, ever.

Here too was the free press and a ~~literate~~ citizenry to read it, for here no one was illiterate. Even the smallest Lowland village had its school and schoolmaster, with no shortage of books, and slates and pencils for ciphering. Could Harmon have learned to sign his name while in this literate land for it is known that he could do so in his later years? And did they read to each other, mo~~re~~st likely from Father Cat's famous verses than from the most recent version of the Dutch Bible.

But not all was a bed of tulips and jolly toper and laughing cavalier. Appalling drunkenness and gambling and flagrant prostitution held sway along the waterfront. And Hebrews ~~did~~ lived in ghettoes. Here, Diamond cutters had welcomed a Gentile painter to their segregated quarter. While artist Rembrandt's mother was thought to be Mennonite, ~~and~~ they both studiously read the Dutch Bible. On this street of old Jews and rabbis, ~~the~~ this master of oils painted Old Testament characters - Abraham and Jacob and Bathsheba.

By the time Magdalen and her Harmon ~~cruised~~ explored these back streets, Rembrandt had already brushed the best of his religious paintings from the New Testament as well, including Christ and the Woman of Samaria (which canvas would have pleased Magdalen could she have viewed it), and the Descent from the Cross. OVER →

Bankrupted during the very winter ~~their~~ the exile's ship the Hoop was detained in English waters, Rembrandt had just been evicted from his home in the Jewish quarter, and sought even meaner apartments. But he continued painting. He had yet to concieve The Return of the Prodigal canvas, but this miscreant pair from New Netherland could ~~soon~~ even identify with its subject matter. had they beheld it?

For the Amsterdam Chamber of the West India Company suddenly relented; (under from what pressure from the Vigne clan we can imagine) it reversed its resolution to never grant Magdalen Dirx permission to return to ~~NewxNetherlandx~~ Manhattan. Of course, had she wanted a fresh start elsewhere, she could have petitioned to go to any one of 17th century Holland's other colonies - to Japan, East Indies or Ceylon, to Turkey, Africa or Brazil, for of all these lands of opportunity, New Netherland was considered the least desirable by the very Company that owned it.

But she missed her big family clan on ~~in the~~ Wall Street & Broadway, ~~section~~, and ~~the~~ her little Manhattan town of 340 houses even if all were spied upon for sooted chimneys by Lt. Litshoe in the rival tapster business; missed her special harbor of tall ships, and the wonderful guilders freely spent by sailors in port ~~and~~ in search of drink and companions before sailing off again to God knew where to fill hungry Dutch coffers in the Father land.

Interpolation:—

When this narrative's writer made Amsterdam a tourist stop in 1969, no earthly idea entertained her thoughts that once ~~long ago~~ in days of yore, 311 years earlier, to be exact, that ancestors whole 11 generations removed had temporarily anchored among ships pillowed in this silvry harbor, the largest in the world; that their wooden klompen may have spared them wet feet in these swampy stretches stolen from the jealous seas; that they too walked all agog along these identical streets.

1

This author, after noting the disappointing absence of flailing windmills and storks on chimney tops, visited the Rijksmuseum to view the Rembrandt paintings. There was no disappointment here. Upon first seeing the incomparable Night Watch, this cruelly untalented observer and one not even learned in art appreciation, gasped audibly. Unaccountably drawn by its glowing inspiration as to no other work of art on that European tour ~~that trip~~, I lingered long before the Night Watch, much longer than any others in my party of Colo. students-teachers ~~from Colorado~~.

I am made to wonder now where that immense canvas hung in 1658, the year the Manhattan exiles came to Amsterdam? Could they possibly have seen it then? Is there after all something to this thing called collective memory . . . . .?

Serendipity etc

Late spring when tulips bloomed again in flat damp Holland, Magdalen clutched her trunk of at least one new style and her legal re-entry papers stating that the Chamber had given permission to Magdalen Dirx "alias the Flying Angel", and her husband Harmon Hendricksen to return home, "on condition they did not keep a tavern or sell beer or wine intoxicants".

In no time at all Magdalen had Harmon in town and booked passage on the BRUYNVISCH for home. Not that Harmon was a Caspar Milk Toast, for he was known to be a man of considerable spunk himself. For soon up at Wildwyck where they came to live he would escape from hostile Esopus who held him prisoner as he soldiered with the local militia; later he would challenge there a local sheriff no less, to a sword duel. In part, for ~~his~~ that dignitary's casting aspersions on his dear companion, the Flying Angel.

Braving in one stylish costume ~~crossing~~ the Atlantic once again, they endured dull fare and cramped quarters. Turning the heads of soldiers aboard, made the crossing bearable.

Anchored at last in the New World harbor, ~~they~~ the couple took stock of themselves, for the yellow ticket had ~~little endeared~~ tarnished Magdalen's ~~to~~ reputation in Manhattan! In fact, its shame was to follow her up the Hudson & on to the Rondout and over its Pieter's Kill. She never was to live it down.

Well, what now to do for a livelihood? A tapster business was out.

Farming? Stuyvesant was desperate for food growers, and to this end African Negroes had been brought in, but ships sent to Angola w/ flour, bacon & peas ~~to trade~~ had not been able to bring back enough blacks. ~~but not enough~~. Stuyvesant himself bought several for his own bouwery. These slaves together with some free blacks attended Sunday ~~chapel~~ services at Petrus' bouwery chapel, and the Domine ______ baptized them there as Christians. Which act was to create problems later, for slavery was justified in part because Negroes were African heathens. If baptized Christian, where the rationale? In time most slave owners came to oppose Christian baptism for blacks, for a brother Christian should not be enslaved. So, The purse strings won again!

Trading? With high hopes Harmon bought a small burgher's license for trading privileges. OVER ¶ HARMON then invited Magdalen's sister Sarah to sponsor his ~~little~~ new born Zander's baptism, IN MEGAPALENSIS' doop boeken and he took leave of New Amsterdam to go up the Hudson to find a place to exercise his burghership.

Magdalen with precious trunk & boy infant followed. Or led the way — her skirts & mettle still flying.

#1 It cost good guilders, and the taking of an impossible oath. He had to SWEAR ~~promise~~ "I, Harmon Hendriks, promise and swear in the presence of Almighty God to be true and faithful " to Netherlands, the West India Company, the Governor and Council, to give, "all respect and reverence and to obey them in all honest and just matters as a faithful subject and good Burgher is bound to do . . . . so Truly Help me God Almighty".

He could never live up to its fealty as a duty.

WILDWYCK _ THE DUTCH PERIOD 1652-1664: The Hard Times

Looking up from the shallop tacking toward its wilderness destination W~~ildwyck~~ at Fort Esopus far from New Ameterdam's busy harbor, Magdalen Dirx in 1659 must have been amazed at the Highlands of the Hudson. Marshy Manhattan, and flat-out-monotonous Holl, ~~was~~ were not like this at all, for swamps and windmill sails, seaweed and short tulip fields did not ~~inite~~ invite mystery.

Here these tall dark forests of chestnut and pine on towering heights appeared haunted. And in no time at all they were, for ghosts and goblins who would populate these forests, while below on the river phantom ships plied great waters undulating with a spectral mix of Atlantic salt and Hudson fresh. Here there would always be spooks on one kind or another, and even headless horsemen, ~~and~~ but here there would never be laws against witches!

But husband Harmon Hendriks, if born in Norway to a Bergen whaler as they said, would feel at home in the nearby Catskills and this steep-walled narrow fiord of the sea. Wide and deep its estuary with daily tides sweeping up as far as Fort Orange wherein fed salt and freshwater fish may await~~ed~~ net and baited hook of the able fisherman, but never was this rich harvest to include 6' long sturgeon, a dish purely anathema to the Christian palate. Let the savage take~~m~~ these river monsters with spear for all they cared.

Up this fiord were fertile valleys of the little kills - the Esopus and the Rondout rising in the Catskills — rich farming land promising the plenty of an Egyptian granary. It promised milk and honey.

Baggage in hand, and, with the ~~a~~ sword and axe both well honed - likely all they owned beside the precious trunk of slightly outmoded finery - this miscreant couple stepped down to the ~~wharf~~ river dock, poor as the others. But the land was rich and available for so much coin per morgen. Perhaps in time, they could obtain a patent for land.

Now the pockets in Harmon's wide gray breeches held only his small burgher's permit and the price of a village lot. On this In time he came to build a reed thatched house plastered with mud, ~~and~~ meanwhile took up his forest axe hoping that some trade opportunites would materialize soon for trade was more to his liking.

Four years earlier, Gov. Petrus Stuyvesant his Curacao acquaintance had tacked up this same river in his yacht to stump among the boundary stakes he set himself, and named the settlement he marked. And it was well named - Wildwyck, a village of the wild, both in nature and the uncultivated who settled it, and in the savages who surrounded it with their forts and villages. The Governor personally supervised the construction of houses and the erection of the palisades.

He lured settlers from among the Rensselaerswyck 700,000 malcontents who had been owned body and soul by the patroon system by promising them rich growing fields of their own. These, plus a few Walloon families, came to claim many a morgen, and build Fort Esopus to protect themselves from Indians who had received the customary trinkets for their ancestral lands.

Satisfied, Petrus prudently garrisoned the redoubt on the Rondout with two dozen soldiers armed with sword and musket before clumping to his yacht and sailing 80 miles back down river to his headquarters in Manhattan - satisfied. A closed village was safer than scattered homes his subjects tried to build in native infested forests.

The BruyNVISCH which brought Magdalen and Harmon home from exile had boarded many soldiers for the new colony. One of them was the replacement commander for Fort Esopus. It was probably this ensign Dirck Smit who influenced soldier Harmon to come up river to the new land of opportunity with his experienced sword. Harmon soon joined this Burgher Guard.

Harmon's village lot was number 3. It was 5 rods in length, fewer than 30 y~~e~~ards of God's green earth on which to put up a crude shelter at first, plow~~s~~ his garden for root vegetables, and start what would become a considerable family. Maybe later he could manage a goat and shed alongside those tall palisades to be scrupulously maintained by all burghers, on pain of fine, ~~by all bunghers~~, and even build a coolhouse to keep sweet the supper milk for mush.

Over #1

With a few hills of maize, fish from the river, venison from the woods, he would make do with trading and wood contracts, and a little cooperage on the side until times got better and he could become a great merchant. Brandy kegs were in great demand up at Fort Orange, to supply the Indians with spiritous liquors if nothing else.

The Woodcutter at Home: ~~In 1661~~ The village had ~~10~~ ONLY A FEW farms under cultivation

As envied morgenholders demanded clearings to set ~~to~~ their coulters for spring planting, there was a great need for woodcutters. Harmon Hendriks became ~~of~~ one the village ~~choppers~~ CONTRACTORS as records show. Sometimes he paired up with a partner and contracted timber "thicker than a leg", as he did once on Cornelius Wynkoop's farm altho this boer was dissatisfied with thier leaving a stand of smaller trees, and sued.

Poor, Harmon and wife were fortunate to have a samp porridge of yellow meal and salt pork to put in their wooden bowls, with sometimes pickled pigs' foot for the wooden trencher, or a cold slab of souse. Wouldn't it be nice to own a goat for milk for the wooden cup as well? At their humble house there were here few scraps to pitch to the hogs roaming the streets at will, for the Dutch had yet to discover pail + scrub brush. Little wonder the family line became parsimonious to a fault, as many poor Dutch had to be in those early days. Hence, a necessity was to become a virtue.

Their village home ~~on lot #3~~ was probably a log hut built from timber Harmon cut himself, and thatched with reeds from the draw. Its catted chimney, while safe from condemnation by snooping Brandt Meesters, would eventually come under strict regulations, ~~as well as~~ just like those in the more progressive New Amsterdam.

Their home was simply furnished with homecrafted essentials — a bench and stool and table, a corded bedstead in the corner, one likely without featherbed at first. Above the plain mantle of the fireplace ~~unadorned with tile~~ rested his ever ready sword to defend his life and honor, and the musket primed ever ready to bring down a pigeon or Indian. His fireplace had no Scriptural tiles facing as did the NEW Domine's in his comfortable parsonage, the village house. Nor did he have a fine farm as his Reverence, with plowed fields and

fenced all around.- Yet.

Beside the hearth sat his Magdalen of evenings ~~in purple apron~~ ever knitting, now worsted blue hosen with red checks, and again yellow stocking with red checks; from homespun yarn drawn from a patch pocket, ~~she drew forth homespun yarn, and scissors.~~ At first spinning linen was not allowed by law as Holl, needed that home industry, so these wilderness folk had to make do with the old brought from home, scarcely being able to replace a red waistcoat or even a purple apron. Dull garments of duffle cloth and animal skins held small place in ~~her~~ this huys-vrow's wardrobe if she could help it. And usually she could, one way or another.

~~And~~ Not for her were wooden shoes on Sunday. Fall, the frosted garden required these wooden clogs to harvest turnips or parsnips for the weekly kettle of samp porridge. In summer shade she could tend the outdoor wash kettle of boiling clothes barefooted if needed, protecting her candle-pomaded topknot from flying ash with a quilted cap of her own making. Pence must be saved, 8 pence for lowland, 6 pence per morgen for ~~highland~~ upland.

How much this Dutch ancestor of the 17th century reminds me of my own country Dutch grandmother of the 20th in Kansas, -- 9 generations removed from Magdalen Dirx her progenitor. Topknotted hair covered with a puffy dust cap, washing outdoors in pond water on a scrub board with emade lye soap, ~~barefoot to save~~ SAVING her Sunday shoes even when it meant pitching hay barefoot onto the rick and snakes about and sharptined pitch forks hidden in the prairie grass. Pinching pennies in a parsimonious way that even amazed her conservative rural neighbors. Saving old envelopes, old string, old rags, old gunny sacks, old everything. The thrifty Dutch!

Dutch frugality has lasted in my family line to this day, a deeply ingrained rainy-day-measure not to be taken lightly or easily forgotten.

It wasn't much this village of the wild in 1659. A palisaded fort ditched on 3 sides for the moat, a stockade on the Rondout complete with barracks and guardhouse, A few log houses with straw roofs, a few pigsties and cowsheds. A few tradesmen: Pels ~~wet~~ in his trading house for river boatmen; Jan the carpenter; another Jan, baker; Pieter the shoemaker, another Pieter a miller on the mill pond. Tryntje Tysen Bos, brewer Slecht's wife was a licensed midwife; the birthing of their many children ~~was frequent~~ was to help her busy in assisting Harmon & Magdalene. A few Dutch ~~& Walloon~~ families holding Sunday meetings, read ~~from~~ sermons from the Postilla in the absence of proper clergy to the 60 or so gathered for divine services. [~~Most engaged in regular~~ not until 1662 were soon to ELSE WHERE family ~~worship as enjoined by their Director-General, Gov.~~ Petrus Stuyvesant, safe & righteous ~~in~~ New Amsterdam.] ~~How Mag & Harmon stood on this is not known~~. Other tradesmen would set up shops for smithing, rope making, barbering.

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Wildwyck held promise of better things to come; Three great valleys converged here with their smaller kills ~~streams~~ to water a veritable land ofmilk and honey. Here Even the Esopus Indians tilled their own rich land; 1500 of them, which included 450 warriors; they lived in their own bark village on their own tilled savannahs, grew maize and beans in abundance.

Dutch Settlers & a few Walloons clearing woods to open fields to their coulters, included one Albert Gysbertsen whose son would some day marry Harmon's Rachel and operate a SAWMILL. ~~run a gristmill~~. ~~And~~ before them 2 ~~that~~ Englishman KIT DAVIS, and Thomas Chambers whom Harmon came to hate for his local power & prestige — with blind passion— So great, that the honorable court found Harmon Hendrick's testimony invalid as said Harmon "is passionately prejudiced against Thomas Chambers". Gov. Nicolls even recommended that the Wildwyck court erase the dispute from the minutes because the declaration of said Harmon Hendricks "is null and of no value".

So much for our lowly progenitor's word in court. But of course Capt. Chambers of many morgens was a man always to be reckoned with!

ONE ~~The~~ dispute involved what Thomas Chambers said at the house of Harmon Hendricks on a Shrovetide in 1667. Did or did not Chambers accuse the occupation forces, the victorious Eng. now garrisoned at ~~the~~ Fort Esopus of being a party of blustering bandits? Harmon said he did; and he had witnesses—

But then, of course, a Shrovetide celbration was not the best day for recalling anything with a clear head, what with all the consumption of ~~Devil Kill, & other~~ grog ~~strong spirits~~ and ~~them~~ it probably smuggled! And the rowdy game called "riding at the goose"! That tradition consisted of horsemen riding full speed toward a hapless goose donated ~~the~~ for the day of merriment (had Magdalen donated the goose from her flock), greased and suspended honking between 2 poles, and trying to pull it down, with or without its head. Domine Blom, their minister ~~then~~ in those days, disliked the sport; called it cruel amusement. Spoil-sport, he was in black silk of no cravat!

Well, it was more "manly" than parading around in women's clothing as celebrants did up at the more sophisticated Fort Orange on Shrovetide & who made much of that?

Hard feelings between ~~the~~ Englishman Chambers who settled here ~~for~~ earlier on land granted by Gov Kieft for his part in the Ind wars ~~at 1640~~ 7 years, and Dutch newcomer, Harmon Hendricks, may have stemmed from ~~the~~ ~~or earlier~~ the time ~~that~~ when Chambers unwisely paid off his Indian corn huskers in strong drink which they consumed ~~at a nearby brook~~ on the spot and got to frolicking. That was the year Harmon and Magdalene sailed into Wildwyck, at the very time of the first Esopus uprising in 21 Sept. 1659. ~~Earlier~~ the Kieft's Massacres which included hacking red infants to pieces, had earned the undying hatred of Ind. all thru the Dutch col.

Indians right along had been exchanging furs for Dutch brandy all up and down the river despite the remonstrance of sachems who knew full well the power of a drunkenly wielded tomahawk. And ~~they~~ the Esopus had been exchanging wild fat does for occasional pignapped swine found feeding on woodland mast. They saw nothing unfair with that: meat for meat, as they helped themselves to Dutch cattle & Dutch crops. For Dutch cattle had often invaded Ind unfenced cornplots.

Then Cornelius B. Slecht, the village brewer, was forced to plow Indian fields for their ~~corn~~ maize, under the threat of having his barn torched. Mutual ~~Red~~ Savage, and Christian distrust ~~was mutual~~ grew daily. Gov. Stuyvesant had came up river on a Thurs. Ascension Day ~~&~~ pled for peace, but then wisely marked out the Wildwyck for scattered ~~whites~~ ~~Xtns~~ settlers (then ~~called Christians whether they were in fact or not~~) to live together protected in one village as a group of brotherly Christians should.

When Chambers paid his 8 red harvesters in brandy, they propmtly frolicked in a drunken "Kintecoy", and fired the guns obtained from Fort Orange gun merchants.

A few Dutch settlers led by Pels the river trader attacked the natives after they had fallen asleep under the bushes in their drunken stupor, killing some. Ensign Smit at the garrison was disgusted with this ~~boer~~ burgher retaliation; protection was his bailiwick.

In revenge the Indians went on a rampage of carnage, destroying houses and barns. The Dutch were forced to flee to Fort Esopus and holed up in the stockade for 3 weeks while the rampaging natives destroyed their fields ready to harvest, their haystacks, and finally even the stockade barracks themselves. Moreover they slaughtered 500 head of good Lowland livestock.

Wildwyck's captured and massacred were the worst losses. Eight Dutch were burned alive at the stake. The more fortunate captives were cruelly cut and beaten and forced to run the gauntlet. Of 14 prisoners taken, only Pels' son was adopted by Indians and he never returned to his people. The remainder returned to Wildwyck, mad as the hops in Pawlings garden.

The English settler Chambers was one of the captives taken; Harmon Hendriks was one of the 2 soldiers captured. They both escaped the tomahawk and the stake, Chambers based on his privileged position in the village as he was exchanged for a captured Indian, but Harmon the woodcutter delivered himself by his own wits, by managing his own escape. This narrow escape he may have supposed was the difference between owning 2 farms of 40 morgen each, and owning not so much as a milkfed kid in a goatshed. on his puny lot #3. At the garrison, Harmon was to report to Ensign Smit the number of enemy — 400 (altho this task fell to the other Englishman KIT DAVIS)

Another version has it that Chambers escorting a few armed men to the ~~port~~ river dock to report the seige to Stuyvesant via CANo 2 sloop letters was captured along with some of his ~~militia~~ Burgher Guard. Only 2, including Pieter Hillebrants, were ransomed, for the undaunted Chambers was able to seize a tomahawk by night in the red camp, and by braining 5 sleeping guards, hatcheted his way out to freedom. Harmon Hendriks also es-

his bonds as he was tied and left to writhe in the merciless sun.

caped, ~~somehow.~~ Some historians believe Chamber's alleged heroics in this event is pure fiction. Harmon's escape is not.

But somehow the bitter feud began. It improved matters not a whit ~~as~~ when Chambers was named Captain of Wildwyck's ~~militia~~ ~~burgher guard~~ watch and ordered the drills, for Harmon was always to remain~~ed~~ one of the lowly foot soldiers. w rank of Corporal. #1 OVER

1660 Gov. Stuyvesant came up river to make peace. He himself led a party of Long Islanders to the rescue of Wildwyckers which came too late as the Indians had already abandoned the long seige, but the proceeded to bury the hatchet with a grand offering of duffel cloth.

~~But~~ In punishment the Gov. sent a dozen of Smits' Indian captives to the island of Curacao to forced labor ~~with~~ alongside negro slaves for the West. India Co.

It was a foolish punitive measure the Indians never forgot. And never forgave. They would retaliate, unearth the buried hatchet And did, 3 years later.

Another peace maker of sorts came up river that late summer, to engage less in improving relations between colonist and Indian than ~~in~~ to provide~~ing~~ a Christian example of love and caring to quarrelsome and litagacious Dutch neighbors. ~~among themselves.~~

He was Domine Hermanus Blom, a theological student from Amsterdam looking for a call, a place in theopen country to serve God.

Aug. 17 he preached twice at the Wildwyck church then comprised of only 16 members, none of whom were named Magdalen Dirx & Harmon Hendricks. The~~se~~ baptised Sun day worshippers liked his Calvinist sermons well enough to petition the noble Directors of the West India Co to appoint him as their regular minister. They promised him a good farm, complete with house and barn, cows and oxen and plowed fields fenced all around.

This earnest student returned to the Fatherland for lawful ordination by the Classis of Amsterdam to serve~~d~~ this wilderness charge, confident he would be well received by at least some of these notoriously rough and loose villagers. Among the pastor petitioners were Albert

#1 Ensign Smit led 80 men (presumably Cadet Harmon was in this muster roll) into numerous small expeditions to destroy savages or their food. They killed the head sachem Rainmaker, & took some Captives.

Gysbertsen lately of Fort Orange, and of course Thomas Chambers ~~a~~ the power in the community. Harmon Hendriks' name is conspicuous for its absence. He was seldom if ever a strong supporter of the church.

Domine Blom's commission was to engage in the "pure preaching of the word of God", and the lawful administration of the two sacraments - ~~two~~, baptism and the Lord's Supper. This commission limned the good Blom as "Pious, Proficient and Learned" and curiously granted him the right to preach "on the water as on the land", (was this a precursor of the floods yet to come?), principally at Esopus, "the Holy and only saving doctrine of the word of God".

On Gov. Stuyvescant's recommendation then and for a stipulated salary of 600 florins per annum to be paid by the local congregation (which who seldom did), Blom was installed as Domine. He and his wife had departed Holland on the Beaver, arriving in New Amsterdam in July, headed upriver in the Company shallop and was in his pulpit ~~said~~ clad in proper bàack silk by Sept. 1660. His members numbered 16, altho likely the whole village turned out to hear him, fresh as he was from the Fatherland. with news for all but with sacraments only for the favored few.

But the Domine and his wife Anna were unhappy boarding with brewer Corn B Slecht.

And the Dutch laity were unhappy with Director-Genl Stuyvesant's blue laws — decrees against mowing, hunting & woodsawing on Sabbath, & no dancing, playing ~~[illegible]~~ ball & cards & ninepins between or during Divine Services, or children playing & shouting in the streets on the Lord's Day. Stifling the long Dutch heritage of liberty and exuberance would go hard with domines now and yet to come.

Nevertheless when Stuyvesant came upstream to visit Wildwyck in Nov. (prob. on an Esopus peace treaty mission), he instructed the villagers to set about at once to build a parsonage, proper and comfortable, and they complied. It was constructed of stone,and contained a ~~dandy~~ fine fireplace bordered with Scriptural ~~titles~~ TILES as befitted a man of the cloth. And it was comfortable, more so than the log-and-slab church which served the village as court room as well as a house of prayer.

A property tax was levied to pay for the comfortable parsonage. As might be expected Thomas Chambers was assessed more guilders than any one else as he had two farms; Albert Gysbertsen's share was 50 guilders for the modest 20 morgens he farmed upon moving down earlier from Fort Orange. Landless villagers like Harmon the woodcutter and his partner were taxed on their house lots to pay their share on the comfortable parsonage. Harmon Hendriks (for the first time called Rosencrantz in the records) was assessed for 12 guilders, and even this he refused to pay until the Court ordered him to do so.

When further assessed 20 guilders in beaver for Blom's first annual salary① and hauled into court for refusal to make payment, Harmon successfully argued before the honorable court (sitting in the same log-and-slab structure where his wife worshipped betimes in church, and where his children ~~had been~~ would be sprinkled from the doop-becken) that he had promised to contribute 20 guilders in sewan (wampum) toward the Domine's upkeep, and not 20 guilders in beaver as the court charged. The difference in this medium of exchange was 5 guilders for sewan to 8 guilders for beaver, which realized a profit for his private purse toward the purchase of a land patent which one day he hoped to own.

The court substantiated the lesser amount and credited him besides with 4 days labor on the parsonage, a contribution that this woodchopper may not have wholeheartedly bestowed for the good of the cause.

The balance of the expense on parsonage construction, indidentally, was gained by fixing an excise tax on liquor, plus one-third of the smuggling fines, for smuggling was big business on the river as Walloon Louis de Bois the tapster knew full well. And a fact that must have intrigued former liquor entrepaneurs Harmon and Magdalene as they seemed to have a special affinity for brewers, particularly soldier Henry Pawling whose hop garden grew near their own vegetable plot.

Domine Blom's church membership increased to 30 in his first 3 years as minister. Not a great ingathering of souls. But Magdalen Dirx was one of those admitted to this log-and-slab kerk. On June 24, 1661, she and others joined the church in the presence of Domine Blom and his Elders. Among witnesses standing that day were Albert Gysbertsen and his wife Aelje Wiggers lately of Fort Orange and formerly of the Gelderland. All 3 - Magdalen, Albert and Aelje - were ancestors of the writer of this narrative. But Magdalen's own witness to her character ~~was~~ was not a proven descen but Hilletje Hendriks, wife of Andries Barentse, a soldier soon to be shot by Indians.

The Flying Angel now one of Christ's followers! Perhaps the wild loose living on the village street observed by herself from her own stoop while lullabying her boy infant served to make her wonder just what kind of Wildwyck her children would grow up in. Her tender Sarah, and now this little man-child Zander of 6 weeks. The wicked no better than pigs roaming the street after slops, and the kerk of Domine Blom in plain sight!

And to this humble kerk she and Harmon the woodcutter would often repair to have their offspring properly baptized — their proud papa holding them in strong arms, ~~to receive on~~ their little round heads to receive the blessed droplets from the Domine's doop-becken. Afterwards the men celebrated with gin and pipe, while ~~she~~ Magdalen with other mothers, little ones clinging to petticoats showing green below their short skirts, sipped eggnog spiced with rum, and ate rusks.

We know that Magdalen and Harmon had family prapers. By law. For Gov. Stuyvesant himself prescribed family worship.about the blazing hearth. Stuyvesant's laws also demanded a 3 day period in jail for those who engaged in religious dispute. On bread and water. However, there appear~~ed~~s to be ~~no~~ little mention of religious dispute in the civil records. How the quarrelsome Dutch avoided jail time on this account must be due to lack of ecclesiastical interest, so great their drive to collect wages, wield the beating stick, and of course to engage in the most treasured of all~~, resorting to~~ name calling.

Magdalen did not let church membership long deter her flamboyant misadvwntures in Wildwyck as the Flying Angel. And moreover she was not above hauling a sister in the faith who had also joined the church the same year as she into the Honorable Court over some linen stolen from her garden.

That was about the time a great comet appeared in January 1663 skies. The more timorous viewed it as a foreboding of Divine intent for well-deserved retribution. Not Magdalen Dirx!

~~Even though~~ But this and other 1663 portents of Divine disfavor - the loss of both her mother Krystyn and Aunt Rachel in Manhattan, the January meteor and deep freeze, the February earthquake, the spring rains and subsequent flooding followed by a smallpox scourge, appeared to served the undaunted Magdalen with less guilt, and more courage than class.

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The phenonmena of the meteor called for spirited discussion at a neighbor's house. Magdalene and ~~a~~ this particular sister in the faith, Catryn Matys, entered into ~~at first~~ an innocent conversation concerning the heavenly advent and the astrologers' idea thereof. They must have disagreed on the current theories, for in no time the matter of the stolen linen came up.

Catryn Matys opined that if astrologers knew all that much, they could surely tell who stole the linen, and the boards, ~~the~~ and chickens, ~~and the boards~~.
The latter insinuated that Magdalen was a chicken thief!

Replied the feisty Magdalene: Your husband - Jan Jansen - stole a board of our coolhouse to make his wheelbarrow. And your sister Wys stole my husband's pocket handkerchief [probably the one he had received as a wedding gift down in New Amsterdam, it being corner-tied with a present of hard money]. ¶ Returned Catryn: Those who steal chickens, ~~and boards~~, and carry about Mrs. Blom's handkerchiefs - are they not thieves?
[Handkerchiefs must have been a prized commodity!]
? As for the linen, she knew all about that too! - Aeltje Wysgerts indeed!

The accusations took them to a March court session on a Tuesday to the same log-and-slab building where they had worshipped the Sunday before, and took communion 4 times ~~monthly~~ annually from Domine Blom + the deacons ~~elders~~, one of whom ~~[illegible]~~ was Albert Gysbertsen, Aeltje Wysgerts husband.

Hendry Palingh
Henry Pawling, the hops brewer and her friend and neighbor, was called upon to testify for Magdalene, the plaintiff, regarding the linen stolen last winter from her garden, linen later found in Hendry's own hop garden back of his brewery. Hendry professed not to know how it got there in his garden, but was of the opinion someone wearing Jan Jansen's shoes dropped it there.

Case adjourned as the Court demanded more proof of Magdalene.

The following month Magdalene and her witness Hendry, and Jan Jansen the accused-but now the plaintiff in a counter suit for defamation of character-were all back before the Honorable Court where in Hendry further testified to tracing Jan's footsteps from his hop garden to the taphouse of Louis DuB~~oys~~ois, the Walloon ~~and~~ where he found the accused there as expected.

Again the court ordered the defendants to produce proof by the next session, or for both to be duly punished for having unjustly accused Jan. The whipping post had not been installed in town without purpose) And slander or false accusation was no small offense!

Harmon Hendriks did not join the kerk of the Reformed faithful that day with Magdalen Dirx - probably never got around to it in his lifetime. However, he frequently appeared in the house of prayer during the next several years, not as a worshipper, but as a petitioner of the Court, or in summons to a complaint of some unhappy neighbor or magistrate offended by the woodcutter in some measure or another.

Court sessions were conducted in the log-and-slab church, a kind of community hall, where Albert Gysbertsen now was one of the magistrates with power to ~~to~~ judge innocence or guilt, and to assess penalty for the latter.

But Harmon Hendriks himself somehow was never appointed to that governing position, to pass somber judgement on another. He was, however, forced to fork over withheld guilders for the salary Domines by this same ruler and judge, Deacon Gysbertsen, Wildwyck magistrate 1661- 1664.

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??

No F. ALBERT GYSBERTSEN: ANOTHER WILDWYCK PROGENITOR;

68 (44b)

Albert Gysbertsen (aka Gysbert, and sometimes improperly transliterated Govertson, & ____ , and not to be confused with Albert Gerretsen, also resident of Esopus) arrived in New Netherlands in 1657.

aboard the "Faith", which worthy vessel seemed to reflect his staunch Calvinist ~~beliefs~~ conversion for he became deacon in Domine Blom's kerk during the 4 years he resided in Wildwyck between 1661 and 1664.

Hailing from Heerde Holland as did his wife Aeltje Wygerts (Wiggers), a widow with two children, he first lived at Fort Orange. Like Thomas Chambers, he may have been associated with Renssel____ for a period of time, or with the fort. ¶ Unlike Chambers he neither obtained a considerable lease from the absentee Dutch landholder, nor was as rich and influential as the English captain who disliked the patroon feudal system & removed himself from it by 1652, preferring to dwell among the Esopus on land granted to him by Gov. Kieft as a reward for his fighting commission in early Indian wars.

Albert and Aeltje ~~came~~ came down to Esopus to farm after Director-General Petrus Stuyvesant personally marked out the bounds of the settlement and naming it Wildwyck - "a place in the wild". ____ ____

— And so it was, wild in habitat and in ~~colonial~~ morals and manners!

In 1661, Albert and wife Aeltje ~~transferred their Fort Orange church membership~~, were registered as members of where ____ ~~was~~ Domine, ~~to~~ Blom's Here, they attested to the faith kerk. By 1664 court records referred to Albert as Deacon. ~~As such~~ His ecclesiastical duties included ____ ? ?

~~and he had the~~ gave him the prestige of occupying the deacons' bench at church.

Albert obtained a patent for 30 morgens of land for which he was taxed 50 guilders to help support Rev. Blom in his ministry. On these small acres in a clearing he raised oats, winter wheat, and two ~~sons~~ children, Gysbert (Gilbert), and Lysbert. (Elizabeth)

as well

Evert Pels & wife also lately in Fort Orange and Rensselaerswyck membership in Blom's congreg.

Each spring the village Schout and Commissaries currently in office nominated a short slate of freeholders to govern the settlement of Wildwyck. It was then submitted to the Very Noble Honorable Lord Director General (Gov. Stuyvesant from 1647 to 1664) and his Lord High Councillors for approval. In 1662 this august body received ~~the~~ a list of recommended ations five – Englishman Chambers; and Dutch Jan Willemsen, Aert Jacobsen, Tjerick Classen de Wit and ALBERT Gysbertsen. The latter two were appointed Commissaries, and together with Pels and Roose who were re-appointed, set about governing an obstreperous people in this wild place.

A week after their appointments, these magistrates swore their oaths before dignitaries, and were personally installed into their governing office by Gov. Stuyvesant and one of the Lord Councillors.

Albert was to hold this office to near the end of his life 3 ? years later. Tjerick Classen served continued in that capacity ~~for~~ longer. He was the same Tjerick Classen who would be imprisoned by Capt. Broadhead for stubbornly observing the Dutch Christmas - San Claas - instead of the later Dec. 25 date as in the English manner.

Although Albert and Tjerick were to faithfully serve together on the Honored Court every Tuesday at the village house, their relationship lacked something in amicabil~~ity~~eness. A study of court records show that Tjerick, of many morgens, was frequently in trouble of one kind of another, until he was once threatened with banishment and confiscation of estate, a rather ~~in much the~~ Puritan ~~way for dissonance~~. a way to execute ~~justice~~ defiance also practiced ~~outside~~ IN New England The Puritan ~~pale~~ manner. ?

This is not to say that Albert Gysbertsen, who fashioned plows on the side, at a charge of 3 beavers, escaped censure, even by his own court and sheriff. It appears that he had an affinity for ~~xxxxxxxing~~ debts as most Dutchmen in town, and was slow to pay them. He was known to be dilatory in paying Albert Heyman for pig and cow damage to his crops. This was the same Heyman who ~~the same day Albert himself demanded labor payment of 3 beavers of another~~ for making his plough from the [illegible] And Cornelissen had to wait 14 days for his wages of 4 1/2 schepels of oats, even after the worker brought him to court, But this was 3 months before the time he rec'd his appt as magistrate, after which appt he may have had ~~no~~ little time to fashion farm implements so busy the docket with a whole community the likes of the Rosecrans.

= The year following their appointment, Albert and ~~Tjarck~~ Tjerck had a serious altercation. Believing that Albert had defrauded him on a land deal, Tjerck after the ~~expiration~~ epiration date of terms, drew a knife in a ~~positively~~ pravdish threatening manner in the Gysbertsen home. Dutch were great to ~~draw~~ knives, more so than swords even

Both Albert and Aeltje brought complaint. They explained to the Court that while a partial payment on the morgens had been paid, they could not pay the mortgage holder in full until he delivered the ~~d~~ land deed.

~~But w~~ Without court ruling, the disputants settled the matter amicably. But for this ready show of violence Tjerck was excluded from the bench for a ~~brief~~ a session or two ~~time~~. ~~That was a November; he was back on the bench as magistrate by in Dec~~.

It appears from the public records of these precedings that Tjerck could sign his name as most Commissaries could. Albert Gysbertsen however, always made his mark - A - as numerous pages of records clearly show. Nevertheless from these same records the qualities of a desirable magistrate are clearly delineated, which Albert probably was, his being Deacon & all. He must be "honorable, suitable and able" resident from the village, ~~Apparently~~ Evidentally the ability to sign a report was considered unnessary. "A" would do.

TheOther Wildwyck progenitor~~s~~ of this writer who signed with the mark, € was Thomas Van de Mark, the Papist, to arrive by —. Harmon Hendriks could sign his name and did, as Hyndryx, Hend HYNDRYCHSEN draycksen or anything that came to mind.

~~Apparently~~ Magdalen Dirx could also write as once her signature was challenged in Albert's Court. But Magdalen was often challenged in court. If not her signature, then something else.

~~But~~ By all accounts in these early settlements it was the clergy who were the best educated as was true also in New England, what with their degrees from this ~~and~~ or that university. Most Dutch clergy were graduated from the Univ. of Utrecht, or of Leyden as was Dom. Blom, the most prestigious.

~~Go to p 77~~

As Commissary, Albert was ~~xxxxxxxxxxx~~ adjured to declare innocent or guilty, and to assess penalties in the case of the latter. A perusal of the cases brought before the Honorable Court wherein he regularly sat from 1662 to half-way ~~into~~ through 1664 indicate that most law suits involved minor complaints ~~of the~~ from volatile quarrelsome Dutch.

A rascal beat Juriaen's pig, that was Walloon Matthys Blanchan. A ~~thief~~ pilferer stole a pillow case, right off the clothes line in the yard. Some chicken loving thief. lifted a dozen hens frmm off the sheriff's ~~wife~~ roost. Again Matthys Blanchan probably ~~Mattheu~~ churned butter, yet! on the day of fasting and prayer. Not quite. He told the Court, he was getting buttermilk for his calf. The court fined him 6 guilders, 1/2 to go to the church. Altjen called a respectable citizen (prob. Rabbi Cohen) a "Jew and a sucker", — But he also called her a heap of dung — and him a man with the title of Mr! ¶ One~~p~~third of Altjen's fine of 100 guilders in wheat was duly sent, by the ~~the~~ Court to Rev. Mr. Hermanus Blom for his upkeep. As the villagers

Not all called the Domine "your Reverence" as did the Court on this occasion. Foppe Barentse (the same Foppe who ~~did not~~ never cared a "snap" for the English") apparently did not care a snap for the Dutch Domine either, for he was brought before Albert and the other magistrates for using abusive language to Blom. But, of course, being Dutch himself The Domine ~~Blom~~ was known to use a little of his own

Some of the cases brought before the Court and Albert Gysbertsen ~~in this time frame~~ were of a more ser~~r~~ious vein - ~~wa~~ use of false weights, keeping false books, and, of course, watering down the brandy. Or smuggling French wine & avoiding the excise tax as in the case of Mattys Blanchan who had a mill & still over at New Dorp.

It must be ~~ex~~ sus pected that Magdalén Dirx, the celebrated Flying Angel, would appear before him. And she did. ¶ Albert occupied the bench that October day Magdalene hindered sheriff Roelff Swar~~w~~tout in arresting Aeltje Claes, and was brought before the court to receive her penalty for thwarting the officer of the law in the exercise of his duty. ~~Her fine was~~ See pg. 44ee ff

see 44e

Neither would know it that October day, but Magdalen's infant Rachel baptized only that month in Blom's kerk would grow up to marry

p.44f

44a

Once the Flying Angel had to appear in Court, not for the purpose of collecting a debt, but for

(Oct. 1663)

Magdalene Dirx defend~~s~~ing a sister in the faith: So she testified.

¶ The record shows that Sheriff Roelof Swartwout complained that he was hindered in his official duty while apprehending Aeltje Claes. ¶ Magdalene denied she hindered, but only remonstrated. We can imagine how! Her testimony before the honorable Court is that she said, "Swartwout, why do you want to put this woman in prison? Why do you want to disgrace her? She is neither a whore nor a thief, and there is a private place here from which she cannot run away".

yr Magdalene herself ~~had~~ would know the shame of being arrested & cast into the gaol and her with little ones at home, ~~an ignominy~~ She wanted to spare a similar ignominy her sister in the faith. For Aeltje Claes also became a member of Domine Blom's kerk and only 6 months after Magdalene herself had joined this body of Christ. And sisters in Christ supported one another in times of persecution.

housewife
Huys-vrouw Claes' offense is not stated in the public records from which this story unfolds.

But it is a matter of public record that Swartout may have stepped out of line ~~regarding~~ executing his duties as sheriff by his overzealous treatment of women as offenders. For once he arrested Pel's wife and attached some family grain and effects, because her husband Everet Pels failed to deliver a deed to some land he sold. Pels appealed to the Courrt, arguing that the arrest of his wife and the attachment was illegal. The honorable court ruled that indeed the man's wife should not have been arrested in this case; but the attachment of goods stood. 668

Dutch women were more emancipated than their counterparts in New England, for they could own property and/or a business, and make contracts, but they ~~could~~ MUST not stand accountable for a husband's personal malfeasance altho they sometimes were held responsible for his debts as in this case.

back to p 44r

~~her~~ ~~Judge~~ Albert's son, Gysbert. She held little affection for the family then, Albert her judge, and ~~Wyegert~~ local whispers about the stolen linen right out of her yard pointed a finger to Aeltje Wyegert herself, & her, the magistrate's wife! And he occupying the deacon's bench at church!

But, of course, ~~if you~~ had she known ~~your~~ her daughter Rachel and Gysbert were going to be prosperous landholders at Mombaccus, and to operate~~d~~ ~~the~~ a successful saw mill on the Peterskill, ~~yet~~, ~~you~~ she might ~~be~~ have been more charitable ~~when~~ upon forking over ~~the~~ her fine. [ANOTHER AELTJE CLAES case re gun & Indian] +

During the first year Albert was on the Honorable Court ~~and~~ an out-of-wedlock suit was heard, which complaint appears to ~~be~~ ~~an~~ have been a rather unusual circumstance, at least in Wildwyck as far as it s public records show.

A not altogether unsullied Grietjen claimed that miller Pieter had ruined her. At the millhouse where he ground corn for ~~2~~ 20 cents per schepel in sewan. ~~bushel~~. Eight days before Christmas.

She bore this ~~not totally~~ unexpected "Christmas" present without benefit of marriage, as attested by a supporting contingent of females who had affadavits to come ~~to witness~~ that fact. ~~day~~. Now she sued the miller for breach of promise to marry.

Under oath Pieter denied paternity. "I am not the father of the child. So truly help me God Almighty". n.

It is not known how Providence ruled on this, but the Court ruled that Pieter should be free to marry whom he would. In a spirit of fairness, however, it imposed a stiff fine, for Pieter had freely admitted having lain with the plaintiff. The Court was of the ~~studied~~ somber opinion that that service should have been paid for. In the amount of 200 guilders. Payable, it must be supposed, in grist from his ~~twadry~~ tawdry grist mill, one-third to go to the *kerk*. Hopefully mother and child became receipients of some of the guilders.

At least ~~she~~ GRIETJEN kept ~~the~~ her child unlike that other frustrated mother Angel Hendricks (no supposed kin to Harmon) ~~down in New York,~~ 5 yrs
This was down in NY where Uncle Jan Vigne still managed the Damen brewery, altho he was not a magistrate here in those days.
later.

It appears from these same Nicolls-Lovelace papers that Angel lowered her infant in a well and drowned it, on an April day, 1669.

Imprisoned after the coroner's inquest ~~(at which~~ (a Hendrick Hendricksen sat on this panel) and awaiting trial for murder, she escaped the State House with the aid of a David du ~~Forur~~ FOUR and Lucas the Negro who harbored her in their house 4 days.

Captured, she was brought as a Prisoner at the Barre in the City of now Eng ? NeW Yorke to hear read the indictment from the Honorable Court that "not having the feare of God before thine eyes, but being instigated by the divell, thou didst most wickedly, murderously and Feloniously doe unto death, a young Infant Child, born of thy body, by putting it into a Baskett, which the weight of stones putt therein, also was sunken downe to the bottome of a certain well in this City . . , "

The case went to "Tryall" ~~on~~ in July. The all male jury found Angel guilty of murder, and the Court sentenced her to "hang by the Neck untill shee bee dead. So the Lord have mercy upon her soul . . ."

The sheriff's bill of expenses incurred in this trial and execution included much wine and brandy and beer to be paid for her "dyett dureing the time of her Imprisonment", and to the 5 Indians hired to ~~locate~~ ~~track~~ locate her after the escape, and to the carpenters who ostensibly built scaffolding and ~~shap~~ fashioned the coffin. The jurymen received payment in Freach wine, and the executioner got his in brandy.

David du Four for his crime in harboring Angel Hendericks ~~paid~~ was assessed a fine of 400 guilders in sewan, which he later appealed to the Court for "pitty and compassion" to mitigate due to his extreme powerty. As for the sentence of Lucas the Negro who also aided and abetted ~~in~~ Angel's escape and concealment: - He was sentenced to serve as public executioner for 3 years, of if he refused, be fined 400 guilders in sewan, a hopeless amount for a Negro to obtain in 1669.

By comparison Grietjen and her little woodscolt had few problems in Wildwyck.

The Second Esopus War: 1663, June

Although the natural calamities of 1663 did not served to distract Dutch neighbors from their own quarrelsomeness, the sudden reuurrence of Indian massacres did — for a season.

Expanding population had opened up a new settlement a half-hours walk through the wolf infested woods from Wiltwyck, some of ~~which~~ whose villagers took up residence at this "Nieuw Dorp", among them Walloon Louis du Bois the tapster.

The morning of June 7 Nieuw Dorp (now Hurley) was destroyed by the Esopus ~~savages~~ who had vowed vengeance for the enslaved captives Gov. Stuyvesant foolishly sent to Curacao 3 years earlier. In short order the Indians burned it all, ~~up~~, save one barn and hay rick, and a stack of drying reeds.

While the number killed here remained small, the captured were many, including Louis du Bois' wife; the wives of Walloons of ______ & Louis du Bois, & Their 3 offspring were among the 26 children taken prisoner; all would be recovered within a few months.

A ~~remnant~~ ~~handful~~ Survivors on horseback managed to speedily escape the holocaust to warn the next village in the line of attack, Wildwyck.

Some historians maintain that only hostages were desired at ~~this latter place~~ Wildwyck, women and children to be held for ransom until their own captives could be released from Curacao. Pehhaps.

But as their carefully planned raidwent awry they took more, — much more.

This warm Thursday, a brisk wind blew ~~briskly~~ from the south, swirling dust around children at play in the scant shade of the palisades as the sun ~~was~~ neared ~~nearing~~ its zenith. It stirred lengthening cabbage leaves and carrot wands in the gardens empty of hoers ~~tenders~~ as the morning cool had passed. Huys-vrows in dust caps did their woman things with chicks and churns, ~~with~~ beside hearth and coolhouse and down in the cellar, patiently managing to step over little round babies crawling around their wooden clogs. ¶ Where was Magdalen, Dirk that June morning? ~~At her hearth~~? Down in her cellar, over ~~the~~ pork barrel OR (over) #7

before her oven with the 8# loaves?

Or had she, several 6 mos pregnant, taken ~~blue end~~ little Sarah & Zander, aboard a sloop headed down river to Manhattan, perhaps to tend to ailing mother or aunt both of whom were to die that year leaving young children themselves? Or to ~~get~~ make new arrangements for ~~her~~ firstborn 9 year old ~~Marr~~ of Kees the Sailor had asked to be released from her ~~now in the~~ custody of ~~Uncle~~ Abram Verplanck the trader, ~~who managed~~ THIS UNCLE Abram had him ~~to stay in the good graces of Gov. Stuyvesant.~~ in the gov.'s personal entourage ~~on~~ the Dela River expedition the day Kees was slain in the Indian Massacre at the home fort. & still managed to stay in the good graces of Stuyvesant which uncle Jan had not.

Where was Harmon this Thurs when the Esopus came into town? Deep in the timber with forest axe chopping another cartload of firewood for the ~~redoubt~~ GARRISON? ~~In some trade palaver up at Fort Orange?~~ wherever, he is ~~said~~ believed to have suffered capture for the second time, but again escaped.

By now The Esopus, ~~who~~ must have grudgingly admired ~~been amazed at~~ his wiliness.

Dom. Blom and wife were home at the comfortable parsonage.

Most of the boers had long since shouldered mattocks and gone to outlying morgens, to work the corn hills dried now since the heavy rains. It seemed peaceful, with plenty on the horizon once ~~again~~ more now that they had survived the floods on the Esopus & Rondout and small pox scourge ~~which fell~~ of early spring. Leaving the palisade gates open with only a token watch on guard at the blockhouse, they felt safe enough this June day.

A handful of men remained in town. Two cappenters and a laborer lustily hammered the Domine's village house into further comfort. Sheriff Roel Swartwout had also put a pair of carpenters to work on his place. Sleght and son were down at their place of business, the taphouse, ~~along with~~ Another brewer Jacob had also stayed in town.

~~Magistrate~~ Albert Gysbertsen with 2 servants stood at the mill gate talking to magistrate Tjerck Claesen de Witt his partner in Office. Perhaps they were enroute to their separate morgens despite the lateness of the hour, or discussed the land deal Tjerck Claesen is known to have already made with magistrate Albert. Or perhaps the promise of Stuyvesant to come upriver with presents for increasingly restive natives.

It was not unusual for a few Indians to drift in with baskets of maize and beans to ~~sell~~ peddle from stoop to stoop of the scattered houses up and down the streets. Today, they looked innocent enough. ~~as usual~~

But this fateful Thursday was different. Small bands of natives quietly slipped through all the open gates, and quickly dispersed among the houses.

No one took particular notice until 15 minutes later when Walloon ~~frantic~~ riders from the new village 3 miles thru the forest hurtled furiously through the mill gate on lathered horses, shouting to Albert Gysbertsen and Tjerck Claesen and the servants, "Indians ~~destroyed~~ burned Nieuw Dorp to the ground"!

The sheriff spread the alarm. The two magistrates at mill gate ordered ~~the~~ all gates secured.

The suddenly exposed Esopus attacked the village at once, ~~tomahawking and~~ axing victims right and left, plundering and torching as they went, dragging crying women and children through the palisades to hold them hostage. Two pg. women too heavy to move quickly were slain on the spot.

At first ~~they~~ the Indians moved swiftly and silently, so much so that west-enders were unaware of the north-enders' plight until they saw them bloodied and stumbling along the flaming streets.

With few guns and side arms, the~~se~~ few men in town courageously attacked the rampaging Indians - the watch and brewers, the carpenters and magistrates - as they were fired upon from the cover of burning house and palisade.

Stunned field workers led by burgher guard Capt. Chambers, who himself was wounded upon entering the gate, charged into the village to catch up ~~their~~ arms and join inside forces for one-half hour of desperate fighting, hand to hand, house to house. They finally succeeded in routing the foe.

Had not the wind Providentially changed to the west during the ~~fray~~ attack, all would have been lost to flames. As it was only 12 houses ~~of the 3 dozen~~ burned to the ground. The dwellings of neither Albert Gysbertsen nor Harmon Hendriks was numbered among them; theirs were among the 22 spared the flaming arrow & torch.

The carnage in human lives was dreadful. Eighteen massacred, some on the stoops before their houses, some at their doorways, some burn inside. A few on the farms, including Capt. Chambers Negro Harry, and H____ Looman the brewer's assistant. In town, Jan the smith, 3 soldiers from the watch, Hey who gained the gunner's house but was slain before he could position the gun — the tally went on and on.

The original targets, the women and children, suffered barbaric cruelty. Some burned alive in their houses, including children in their cradles Hap's child, & a visiting Luth. minister's child. Unborn children ~~burned~~ fried in their mothers' swollen wombs - "lost fruits", the records called them. Eight were captured: the surgeon ~~Dr. Jan's~~ in-

SIDE #1

The Domine was to report in his letter, "the Heathens fellon, & right sorely treated our Church & Commonalty, & under the guise of friendship murdered and also captured many; they intended to destroy this Church altogether, & to devour it alive, had not the Lord our God wonderfully protected it, & they fled having taken a fright in their heart, when no person drove them away."

How the domine could report no combat in view of these retaliatory efforts of Wildwyckers is unknown to this observer unless his home was out of sight of the combat zone; In any case wounded survivors fled to the parsonage for refuge and he made all effort ~~into~~ solace~~ing~~ them as a minister should

more than likely it was an overstatement to emphasize the alleged "miracle" of Providence, by enthusiasts today.

all too commonly used

dominable wife of barber— ~~Surgeon~~ Van Imbrock who first successfully escaped the chief who held her but was again recaptured, ~~unseccessfully attempted to excape from the chief who held her~~, two little boys, Tjerck Claesen's oldest daughter, Slecht's daughter . . . . "God's flock taken away into captivity by the heathen," Blom wrote.

Side # back of pg 45-

Domine Blom heroically gave comfort to the wounded and bereaved, though it meant moving about in hostile territory from Wildwycyk 3 forest miles to Nieuw Dorp.

When he penned a letter which he sent to ecclesiastical authorities in the Fatherland, he described the awful details:

> THERE LAY THE BURNT AND SLAUGHTERED BODIES, TOGETHER WITH THOSE wounded by bullets and axes, The last agonies and the moans and lamentations of many were dreadful to hear. I have been in their midst, and have gone into the houses, and along the roads, to speak a word in season, and that not without danger of being shot by the Indians; but I went on my mission, and considered not my life my own. I may say with Jeremiah, 'I am he who hath seen misery in the day of the wrath of the Lord' . . . The houses were converted into heaps of stones, so that I might reflect with Micah, 'We are made desolate'; and with Jeremiah, 'A piteous wail may go forth in his distress'. But in all this my request to our brethren is to remember us and our suffering Church in their prayers. With Paul I say, 'Brothers, pray for us'.

Rev. Blom's count was 24 killed — in homes, in cradle, in fields and 45 captured, probably the combined total for both Wildwyck and the Walloon ~~Huguenot~~ settlement.

Nieuw Dorp survivors straggled in to Wildwyck before dark for succour. Nothing at all remained in their village, save 1 haycock & 1 barn. . .

There is no specific account of Harmon Hendriks on this day, unless the story of his second capture by the Esopus is true. & that he escaped as in the case of Albert Gysbertsen and some of the other inhabitants — ~~whether in the field as hired wage-earner, or in the woods cutting timber, or where or what is unknown.~~ But we may believe his skilled forest ax after this second escape was speedily employed as soon as possible to replace ~~to get~~ burned palisades ~~replaced before nightfall~~, thick as a man's body, 10" high, sharpened to a point. For who knew what next? How ~~long~~ could 69 men hold the fort?

The domine called for a month of late afternoon prayers under blue skies, these to be uttered from each of the four corners of the blockhouse, for "the help of our God, that he will not altogether forsake us", for he believed, as he wrote his ecclesiastical colleagues, "wee see in all this the rod and Him who uses it . . . for we have sinned against him, and I exhort my Congregation to patience and endurance."

Though Blom and the congregation under his leadership believed that God "shall be a wall of fire about us", the Indian massacre required them to "avenge this blood on the heads of these murderous heathens. Already He has begun to do so".

But It remained for Governor Stuyvesant to send up the effective retaliatory expedition.

Dom. Blom for one remained grateful for Divine intervention in the Esopus massacre, for the next year he sent a letter to Gov. Stuyvesant and his council requesting that June 7, its anniversary, be declared as a day of thanksgiving in Wildwyck to commemorate the escape of so many from the "hands of these heathenish people".

So awful was that holocaust in his memory that even though a year had passed, living witness Blom recounted the details of the horrible massacre to his governor. "Death had come upon us and into our houses quickly and unexpectedly to destory the children in their cradles, the young men in the streets, the dead bodies of men lay here and there like dung heaps on the field, and the burnt and roasted corpses like sheaves behind the mower".

This letter clearly shows that Rev. Blom firmly held to the Calvinist belief in an avenging Deity for the sins of the people. He wrote that it was the great God who allowed the savages to fall upon the two little villages in the wilderness and slay citizens and cattle. "The Lord has visited us, for He it is, who on account of our sins has given up Jacob the plunderer and Israel the robber, because we would not walk in his ways and not listen

to his words, therefore he has emptied upon us the fullness of his wrath and the fury of war and he has set all around us a fire, but we pay no attention to it and he has made us burn, but we do not take it to heart".

This unrepentant attitude clearly worried the domine. He himself freely admitted that the "waters of anxiety" rose up daily in his soul, but it appears from his remarks that not all Wildwyckers were similarly chastened and alarmed about a repetition of the event.

The governor, however, was ~~impressed~~ persuaded; he and his Honors, the Council, acted on Blom's suggestion at once. For Stuyvesant not only shared this domine's gratitude to "the only good God in his especial mercy to deliver all the Christian prisoners out of the barbarian's hands . . . contrary to all human hope and expectation", but that He granted us an "advantageous peace with the Esopus savages".

Stuyvesant commanded that the entire Province should observe~~d~~ the first Wednesday of June as a general day of thanksgiving. This proclamation made no mention of a festive board for the occasion (probably fasting was intended), but did stipulate that two sermons - fore and afternoon - be preached in the churches, and that "everyone prepare his heart to be truly and sincerely grateful".

It must be supposed that wounded Deacon Albert Gysbertsen and city magistrate was ~~truly~~ Truly among the grateful; ~~Let us hope that~~ Surely woodcutter Harmon Hendriks, not notably pious but who also escaped the brunt of the massacre, was as well.

Under relief forces from New Amsterdam, ~~T~~the suffering Dutch and Walloons, comfort~~ing~~ed t~~hemselve~~s less with the words of Jeremiah and Micah in Scripture than ~~did~~ WAS their Domine, shouldered musket and unsheathed sword and fell upon the river Indians with a vengeance. Presumably Harmon Hendriks, himself once an captive of the Esopus, was one who marched against the heathen with vigor, helping to rescue captive Christians he knew so well, both at Wildwyck and the Walloon families in Nieu Dorp, ~~the~~ DuBois' Trene & ch; the children of Mattys Blanchan and Anthony Crispell.

Petrus Stuyvesant's ~~sent a~~ New York company commanded by Capt. Kreiger came to the rescue. ~~to help out~~. This expedition, joined by these local militiamen, trekked the forests to the Indian fort on ~~the~~ Shawangunk mountain. Tradition has it that when Kreiger's band surprised the camp, the Indians had selected captives bound to the stake, and that the women had began singing Psalm 137 "...they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion . . . ." in preparation for burning. Louis DuBois the Walloon is supposed to have ~~saved~~ ruined the secre~~cacy~~cy of the attack by prematurely thrusting a warrior guard through with his sword.

Sept

Some historians discount the story for these Indians were not known to burn women at the stake. Hostages were more profitably held for ransom or exchange.

Kreiger lost 5 men dead and __ wounded in this battle but did recover 23 women and children captured 3 months earlier at Wildwyck and Nieu Dorp. The Esopus lost their chief and 21 ~~warrero.~~ warriors. Louis the ~~W~~ Walloon took back his Trene and children, and something else – an inspiration! For he ~~He~~ had noted the fertile valley below the Shawangunk ridge, down by river. It grew good Indian corn. He would be back, this time with plow.

And he was, 15 years later. And he named the stream Wallkill, river of the Walloons. New Paltz is located there today. It was to become the home of Harmon's granddaughter Catrina & her husband Joseph Coddington, longtime voorleser and Dutch schoolmaster in that place from 1755.

July Someone else noted fertile lands in a different valley. Harmon Hendriks was probably in ~~a~~that expedition of 200 with its 2 cannons that made its way through the forest to the Indian fort high on a hill above the Rondout, at a place called Wawarsing.

Finding it abandoned, Capt. Kreigier commanded that all Indian maixe fields be destroyed in the valley below. And the stores,— 100 pits of corn and beans.

It is known that a quarter century later in a safer time, Harmon Hendriks migrated with his family to this same fertile valley to take up land along the little Mombaccus. Its fertility invited white settlement, For white settlers needed building timber which abounded along the little kills. Harmon spotted the perfect mill site.

At the end of the 3 months all captives had been returned to Wildwyck except brewer Slecht's daughter. It is said she chose to remain with the warrior she had married since her summer capture. She dwelt in her bark wigwam the same time ~~Mommaxxxxx~~ Harmon Hendrix was ~~tilling fields~~ operating his mill at Mombaccus.

this ¶ p. 45g Oct. Louis DuBois the Walloon at least was not yet done with Indians in 1663. ~~Thatx~~ For in October, while beating the bushes with a ~~piece~~ length of palisade in search of his ~~xtra~~ oxen strayed from Nieu Dorp rising from its ashes, he was ambushed by 3 Indians. Though wounded by arrow, he fought off the savages with the ~~maxix~~ ~~heft~~ piece of wood in his hand. He was only one of many who rejoiced when the Dutch finally succeeded in scattering the Esopus until their tribal identity was lost in other tribes.

Kreiger's two sloops of fresh supplies for the ruined ~~villages~~ towns in the Highlands helped them survive as armed villagers left their fields to join the soldiers from New ~~York~~ Amsterdam to fight to the finish. In their 3 retaliatory raids they virtually vanquished the Esopus as a tribe, with few casualties of their own. In one raid, one Dutchman was killed and one rattlesnake bitten, but from this camp the soldiers brought back a nice plunder of 19 blankets and 9 kettles. After someone scalped the Esopus sachem with his own tomahawk, the Second Esopus War ended. [# Louis du Bois # from p. 46f] here

Gov. Stuyvesant himself did not figure in this last military expedition as in the earlier massacre, for his hands were full, with London and Boston Englishmen threatening to usurp his colony. He did however send a letter to Curacao for the return of the Esopus captives ~~had~~ he had sent there as slaves. He earnestly desired peace for the Wildwyck; if nothing else, the war had been ~~expensive~~ costly in both guilders and lives.

Further provisions of the peace treaty were slanted, of course. By its terms the Christians retained their settled lands, but for the next 100 years authorities had to frequently verify land obtained from remnant Esopus. Harmon Hendriks' own land had to be verified on at least 1 occasion. The Dutch also acquired two Indian forts by conquest. Henceforth, a killing on either side would be treated as murder, not cause for war.

The losers, the Indians, had to pay indemnity for killing much cattle. Nor could they visit any remote Dutch settlement anywhere. Except to trade. And then a party-limit of 3 canoe loads with meat and maize to sell, providing the lead canoe fluttered a flag of truce to announce its peaceful intention. But within 3 years, these Indians and other nations were back in town in numbers. Wildwyck's burgher

guard under Capt. Chambers had to go on daytime watch, especially during divine services on Sunday. (ck this: Harmon ~~was~~ served duty on this watch.) No boer went out to field to work without taking his gun as well as his mattock. When Harmon highhandedly disregarded this last injunction, Kreeger got him off the long arm of the law of the honorable court.

The treaty was ratified by the delivery of a belt of wampum still extant in white archives.

Domine Blom called for a day of thanksgiving, Gov Stuyvesant wholeheartedly concurred, for Christian prisoners had been safely delivered "out of the barbarian's hands."

Harmon Hendrik's family was not among the casualities, altho it went hungry for even peas were dear. His wife Magdalen was large with child that summer of sorrows, and ~~in the fall was~~ was soon brought to bed with a daughter, an ancestor of the writer. ~~For~~ Her little Rachel, her 4th child, ~~would be~~ was baptized from Domine Blom's doop-becken on 21 October, in a village church still mourning its summer dead of the massacre of 1663. ~~Their~~ Her third child Annatje died ~~as~~ a infant about that time, perhaps from the fevers following the floods earlier that ~~year~~ spring.

And also in Wildwyck would be born other little Dutch babies that autumn - Hester, Symen, Hillebrant, Lysbet, Barent - little ones to fill the sad vacancies created by the loss of other children slain by tomahawk and bow.

But the real hatchet stayed buried for 2 generations, even when Indians rose to New England's "King Philips" call to arms to halt white encroachment throughout the colonies. ~~But~~ For in Wildwyck, magistrates annually met neighboring sachems to make their pledge for perpetual peace, (to 1681) Renewing promises "like honey in the heart", as the Indians came into shake hands all around and bring peace offerings of muskrat and mink.

Even so Wildwyckers felt it prudent during the unrest created by King Philip's uprising to remove all pea and reed roofs from near the palisades replacing them with wood shingles and to clear all the streets of straw and corn husks. They wanted no more Esopus fires! Country dwellers where urged to bring thier families and goods inside the walls, but to secure well their goats lest they ravage the burghers' gardens.

Harmon Hendriks and the Flying Angel continued on in Wildwyck, he with forest ax, and scythe both hired out,, she with washing the blue shaving towels for Martin the barber who like everyone else was slow to pay.

p. 71-72
on pg. —

~~17.~~ 46a

Albert Gysbertsen continued to serve the town as magistrate and his Tjerck Classen de Wit's names frequently appeared together in public records, appart from sitting on the bench. Perhaps they were partners of some sort as Tjerck claimed upon Albert's death. They often administered estates of the deceased, and supervised at pubblic auctions.

But As Commissaries these two were appointed by the Court in 1663 to administer the small estates of 3 men slain by the Esopus in the infamous massacre of June 7, as none of them left families. They were designated to administer the property of these deceased until further order, or cleared by claims ~~by~~ of nearest relatives or creditors. → OVER #1

But The subsequent inventory of Hendrick Looman, one of the slain, indicates the ~~poverty~~ simple life typical of the Wildwycker of the time ~~-~~ he left a trunk without a key, 4 small pieces of Haarlem cloth, old gray ~~colored~~ breeches, a brewing kettle. ¶This brewer's helper left behind little of value, unless ~~you~~ can be counted the gelding ~~stabled~~ held at Juriaen's for which ~~he charged the estate~~ his modest estate was charged a stabling fee, a wagon frame with iron tires, a new gray suit and new black hat, and a sword - maybe used in the ambush to cut down a savage or two before he himself was felled by a tomahawk. Not much to argue over.

As in the case of Harmon Hendriks there is no record that the Gybertsens suffered either loss of house or capture in that holocaust, ~~altho many Wildwyckers according to written accounts suffered both.~~ One wonders if he was among the 8 wounded in this courageous defense of the village from his vantage point at mill gate. But Albert did ~~suffer~~ incur debt of one kind or another, as most villagers did. As a result of the massacre, OVER

Harmon Hendriks did poorly, or deliberately withheld monies owed the Domine ~He ~~Harmon Hendriks,~~ ever dilatory in religious obligations, ~~also~~ was one to appear~~ed~~ before Albert's court ~~in the matter of~~ for being in arrears on Blom's ~~Domine's~~ salary for the years 1661 and 1662. As deacon, Albert may have been quick to collect on this kind of debt, & his sons-in-law Louis DuBois & Anthony Crispell. Records show that the Walloons ~~Blanchan~~ ~~DuBois & his father-in-law~~ Blanchan, but also Dutch Lootman, Roose, Doorn, Cool and many other villagers were ~~also~~ in arrears, and had excuses. Martensen argued he did not owe the minister any things as he was in the employ of the West India Company. The court pointed out his ownership of house and lot in Wildwyck; — pay up. The Walloons may have remembered fondly their own French churches in Flanders. — & Mannheim where they fled as refugees after St. Bartholomew massacre

#1

These small estates were a matter of great concern among Domine Blom, his governor Petrus Stuyvesant, and the local civil magistrates. inviting a flurry of quarrelsome complaints in writing. Should the proceeds of these deceased without heirs go to the Church treasury, or to overseers of the poor, or be placed in the hands of the magistrates. ? In one of these letters signed with his customary mark, Commissary Albert Gysbertsen was highly astonished that the Honorable Governor should place the surplus from these estates in the custody of the overseers of the poor, as his colleagues ~~in~~ of the Honorable Court at Wildwyck felt that said monies could be better and more safely taken care of by themselves, e. the civil authorities.

#2

Harmon could not pay merchant Coo in New Amsterdam for trade goods, & he had to appeal to Magdalen's Uncle Abram for financial help.

One Jacob argued he had nothing to pay with as the Esopus had burned his house and all in it, an identical plight ~~as~~ with 11 other householders, ~~could report~~. The Court held him accountable nonetheless.

Van Oosterhout and Jan Broersen were also behind in payments but both stated that Albert Gysbertsen himself had paid their ministerial assessment in '61. Why he should do this is unknown. Perhaps he owed them for wages and simply shunted some winter wheat or some other farm commodity off to the kerk. In any case, neither defendant could pay so much as a stiver in 1664 and Albert, now Deacon, did not come forth with any offer to pay their dues as he himself was ~~now~~ sorely in debt. The Court nevertheless held them all accountable as charged.

Perhaps these delinquents of the Lord's dues eventually paid. Or maybe not. For Domine Blom began to be in want. The court seemed unable to collect his salary.

For some reason the ~~Honorable~~ Court was not in favor with the Reverend Consistory in Dec. of 1663 ~~who~~ which took it to task for meeting for business on Sundays. It said it was "really astonished . . . as there are enough other days in the week".

Probably there were headaches galore after the massacre, and many knotty decisions to make, but it was further scolded because the "Magistrates' pew in the Church is vacant Sunday morning and afternoon". The complaint was signed by Rev. Blom. Albert too was absent from the deacon's bench!

Two months later the Domine sent another note to the Honorable Court to the effect that he, for the last time, requested a response in writing as to whether or not it intended to collect his salary "earned for religious duties performed by me in this place".

Rev Blom faulted the congregation less than the Court. Indignant, he added, "I ~~have~~ leave it to the judgment of the Honorable Court . . . whether it is not a sad and grievous thing that a minister of the Word of God is compelled, with such trouble and pains, to seek for and request of and through the Court, his long since earned salary, the which has never been seen ~~anywhere~~ or heard of anywhere in Christendom".

This universal ~~The~~ uniqueness of withheld contributions to ~~the paucity of~~ pastoral purses was overstated, of course, but the Honorable Court promised to do its duty, as far as possible, to compel the reluctant ones behind in their payments to pay up.

It was not notably successful.

About the same time Domine Blom submitted a bill for monies expended by him for material and wages for the parsonage, probably for repairs in the wake of the massacre. Commissaries Pels, Tjerck Claesen, and Albert Gysbertsen replied that there was no money in the treasury, and that his Reverence would have to wait until the arrival of the Honorable Lord Director General Stuyvesant for disposition of same.

Albert signed this report with his usual mark.

It is known that the last time Albert Gysbertsen sat on the Honorable Court (June 12, 1664), the agenda considered the ever sensitive issue of the Domine's salary. The business meeting was not a happy one.

The minutes show that the Rev. Hermanus Blom, preacher at Wildwyck, appeared in person before the ~~Honorable~~ Court where "his Reverence" once again presented a bill for his salary, and a r equest that his account be brought up to date.

The balance of his last 3 years' ministry indicated that the village owned him 387 guilders, 6 stivers and 12 pennies. In beaver; payable in wheat.

A dispute ensued over the current value of the "beaver", a figure not entirely in agreement with that set by the West. Ind. Co.

His Reverence railed at the Court, calling one a "snuyver" (one who sniffs), and the others "liars". The Domine was not above a little name-calling himself!

Stomping out blackhatted and black scowling, he added, "If you cannot keep me, then let me go, and dismiss me".

Maybe he too was plagued with nagging debts, and did not mean it. For he stayed on for 3 years longer, or mayhap the Court reached an agreement on the price of beaver that day.

But in time he requested a recall to Holland, and returned.

~~mayhap the court reached an agreembnt on the price of beaver that day.~~

¶ That ~~the~~ this case of the ministerial salary reached an uneasy settlement is recorded in the minutes for all the world to see, for the Court earnestly desired his Reverence to stay and occupy their pulpit. ~~They~~ It grumpily ~~added~~ argued that the salary expected was too burdensome for a congregation who had suffered great financial losses at the hands of the Esopus in the massacre. Had they only known it they there were only ~~were~~ three short months away to the day from another serious setback — England would take over their colony, and that without firing a shot! And now where would they be?

Whether Albert Gybertsen was the "snuyver" or one of the ~~accused~~ "liars" as Domine charged is not known, but he no longer appeared onthe honorable bench as magistrate, Perhaps he was the one who sniffed! Perhaps Stuyvesant when he came upriver replaced him with another, one who could at least sign his name. ~~He~~ Albert vacated ~~the~~ the magistrates' pew at the church, ~~where held membership~~ only to continue to occupy that other seat of ~~lesser~~ sorts, the deacons bench.

The very next month after the salary dispute, Sheriff Swarthout fined Albert, a law enforcer, for going out alone — thus breaking the law — to plow his field without a convoy, that is ~~a militia~~ the burgher watch. He ~~apprently~~ was bent on attending to his agrarian affairs, now that the ~~bench~~ Court appointment was behind him. (OVER) → ~~for he procured at auctions~~

In a short time ~~he~~ ALBERT laid ~~them all~~ plow & saw aside for a new untried Land of Peace. It was just as well, New Neth. did not belong to the Faderland any more; it was now English. The following March 20 (widows did not grieve over long in this day of ~~Chap~~ mortal brevity) life) his widow Aeltje Wygerts married Pieter Hillebrandts in accordance with the canons of the reformed religion, uniting themselves and their separate estates according to the customs of Holland. This is a matter of public records. That same record states that this wedded couple was attended by Pieter's mother Femme — who signed the papers with her mark, and by Aeltje's son-in-law who had married a daughter by her first marriage. The ~~[illegible]~~ family of Albert Gybertsen would continue on.

He well knew the Aug. ruling, an Ordinance made by the Council of War the summer of the Esopus War, namely, that no one should venture out to the fields without consent and a proper convoy for protection. Surely he remembered the Oct. day that Harmon Hendriks & 8 others Anthony Crispell were arrested & fined 75 guilders each for disregarding the Ordinance when Cornelius Barentse Slecht hired them to mow his hay. These plead PLED not guilty as they served the Brewer as field hands, & further cited other excuses. Moreover, these mowers told the Honorable Court their intentions — not to pay so much as a stiver in penalties! Harmon Hendriks' excuse was that he had sufficient means of defense on the field — presumably his sword or musket, or both if not the forest ax.

Albert, ~~and~~ a ~~shortly~~ recently retired magistrate, knowingly violated the Ordinance. Like most ~~obstinate~~ Dutchmen, he probably saw no need to alert the burgher watch when he was fully capable of defending himself. Had not the occasion of his being at the mill gate on the day of the Wildwyckers' rout of the Esopus Massacre, & ~~the~~ his father foes proved that? Moreover, retirement from the bench ~~gave~~ earned him time to attend to those things he had neglected ~~repair~~ to his judicial embarrassment — repairing ~~the~~ fences which had allowed the trespass of his pigs & cattle to nuisance the neighbors. ~~and~~

¶ At this time he ~~next~~ got court permission ~~at once~~ to dig ~~the~~ his sawpit. Milling pine by water power worked well enough, Not so for ~~single~~ large-stemmed hardwood. Hence a pit was dug to accomodate the power — 2 men with a saw, one in the pit, the other on the ground above, & see-sawing back & forth vigorously produce lengths of lumber for house & barn. Albert ~~probably~~ died before the sawpit saw much action, but enough to send his son Gysbert, when grown, to ~~kill~~ Wagher falls to ~~water~~ power his sawmill — much easier

The thrice-wedded Aeltje provided guardians for her minor children just prior to this wedding in the persons of the sheriff and one of the church deacons. These 2 "orphan masters" administered their share of their Gysbertsen's father's estate, the receipients (being Jan, one year short of his majority, and) the two younger children of Gysbertsen. Their mother having provided for their temporal needs in "heavy money" further stipulated that these children be instructed in reading and writing, and to learn a trade if at all possible.

Just what trade son Gysbert Gysbertsen learned is not known. After marrying Harmon and Magdalen's third child, Rachel, he became a partner ~~in~~ with Rachel's oldest brother Alexander. ~~They~~ He operated a sawmill w/him his brother-in-law~~a sawmill~~, on the ~~Mxxxxxxxx~~ Peterskill at nearby Mombaccus ~~to which Harmon and Magdalen also moved.~~ under the name of Gysbert Van Garden, and thus the family name has remained to this ~~this~~ day.

#

[illegible]

the burgher's [illegible]

defendant [illegible]

[illegible]

the sheriff [illegible]

[illegible] permission [illegible]

IMMIGRANTS AND THEIR RELIGION

Until New Neth. ceased being Dutch, immigrants from the Fatherland continued to arrive but never in large numbers as in New England. After the English took control in 1664, some Dutch continued to trickle in, coming up ~~even~~ to Kingston as Wildwyck was then renamed. Among these was Nicholas Roosevelt; he was in Kingston in 1680 and four of his children were baptized in the Dutch kerk here along with the children of ____________ ______________________________. He became the ancestor of two American Presidents - Theodore and Franklin D. Roosevelt.

Under the commercial West India Company's tolerant policies, the Dutch colony had long offered religious asylum to the persecuted, those of the Calvinist theological camp in particular - the French Huguenots, and even persecuted English Calvinists, the Puritans of New England, such as Anne Hutchinson, and Thomas Cornell another of the writer's New York ancestors; both of these "heretics" settled in the days of Stuyvesant? in Long Island.

But it was the French Protestants who were particularly welcomed, even up in Wildwyck. It will be remembered that Gov. Peter Minuit was a French Huguenot. While Gov. Petrus Stuyvesant was always to remain a staunch Dutch Calvinist, his widowed sister-in-law and two nephews he brought over to New Amsterdam to be with him were also Huguenots.

Even before Louis XIV, revoked the tolerant Edict of Nantes, the Church in France had launched a holy war by promoting policies intended to convert or afflict over a~~n~~ million Fr. Protestants, viewing these as rebels in a Catholic state. It had the King to close all Huguenot colleges and hospitals, and exclude Huguenots from public office. Five years later, it urged boys 14 and girls 12 to convert to Catholicism and depart the parental roof; however, it still required deprived sires to pay for their full support. Within the next decade it reduced that age when 7 year olds were taken from heretical parents; mixed marriages were declared null and void, and their offspring was labelled bastard.

Crossing guarded borders at great risk, Huguenots fled to ~~Protestant~~ countries as far away as Nova Scotia and Brazil. In America they were to settle~~d~~ the Atlantic coast from Boston to Spanish Florida.

As many came from the mercantile class, or even the lesser nobility, Holland was one Protestant country to gladly receive~~d~~ them. She allowed many of these~~e~~ refugees to come to New Amsterdam where in time they became its mercantil~~e~~ aristocracy, blending well here as they did upriver at Albany and Wildwyck.

One such "Walloon" group left Flanders to first find refuge in a divided Germany, in a Rhineland province called the Palatinate (die Paltz); these were to settle Ulster County's Wildwyck and Nieu Dorp, and ~~to~~ later resettle ~~and~~ to found the village of New Paltz on the Wallkill.

We have already note~~d~~ this Walloon presence in Wildwyck and Nieu Dorp, particularly in the person of Louis DuBois. ~~A~~ Then family led by Mattys Blanchan arrived in 1660 in the Gilded Otter with son-in-law Antoine Crispell. His other son-in-law Louis DuBois arrived a year later on the St. Jan Baptiste; ~~but he~~ Louis was thefirst Walloon to come to Wildwyck and began business here as a tapster.

In the mistaken belief it was safe to go out 3 miles from Wildwyck to develop a new settlement in the woods, some restless settlers ~~had~~ proceeded to build Nieu Dorp only to have it burn to the ground by the Esopus in 1663. After the return of captured wives and children, the Dutch and Walloons rebuil~~d~~t the town again.

Joining them in this endeavor in the 1670's were other Huguenot exiles from the Palatinate - the Beviers, LeFevres and their friends and relatives. These brought with them their French Testaments and customs, including their love for Fr. wine. To accomodate this refined Walloon thirst pere Blanchan, the Nieu Dorp miller~~s~~, was suspected of smuggling this product

for Louis DuBois' taphouse, sans excise tax to be collected ~~by~~ for Gov. Stuyvesant. For this, the OLD Walloon MILLER received more than censure and a fine as we shall see.

By the late 1670's, brotherly love of whatever Calvinist persuasion, Dutch or French, deteriorated so greatly that the Walloons betook themselves to the fertile valley Louis DuBois had seen those days he and Capt. Kreiger's band recovered his wife Trene and their children from the Indian fort in the Shaw gunk rampart. On the Wallkill they built their own village, New Paltz.

For a Dutch Director, Stuyvesant was remarkably intolerant of religion other than his own. We have seen that French Calvinists was one persecuted group that met with his favor. He expansively invited them to worship in brotherly peace in the Dutch kerk, of if inclination dictated they were free to build their own churches. Other religions were less charitably treated.

He supported the Classis of Amsterdam who bitterly opposed 1656 public worship for Lutherans, Mennonites, Quakers and Jews, regarding them as "wolves" raging among the lambs of Christ, i.e., the Dutch Reformed. As for the clergy, they wanted to expel dissidents and had a strong ally in Intolerant Petrus who also descried "dangerous Heresies and Schisms". But i~~s~~t was the commercial interests of the West India Company which prevailed, not the clergy with its creeds, nor peglegged Petrus the domine's loyal son.

STILL Jews did not fare well. In addition to the Portuguese Jews of Brazil (now fallen into Dutch hands) to having secured a refuge in New Amsterdam, other Hebrew traders from Holland - Sephardic Jews, descendants of those fleeing the pogroms of the Catholic rulers of Spain in the days of Columbus - appeared now IN MANHATTAN to set up shops. One was Assur Levy who opened up a porkless butcher shop in New Amsterdam. By 1668, Hebrew Levy was in Kingston as attorney for Rabbi Cohen (Coety) who had brought suit against Slecht the brewer.

While Dutch governors warmly embraced fighting Calvinists, esp. the Puritans banned from England after the fall of Cromwell, and charitably conscripted them already trained into the military as warring brothers of the faith, they, particularly Gov. Stuyvesant, had closed the military to these Hebrew sons of David. ~~Shops, yes; shoot, no.~~ Co-signer with Petrus to this anti-Semetic document was his minister of finance, Magdalen's Uncle VAN TIENHOVEN. OVER #1

This Governor was to imprison Anabaptist parents (Followers of Dutch Menno Simons) who refused to have their children baptized in the Dutch Reformed Church, as they held to "believer baptism", i. e. ~~of the~~ adult baptism. OVER #2

Most Anabaptists who had managed to live in peace in New Neth. until ~~his~~ Petrus' arrival were now forced to leave his intolerance. Jews got to stay on because they had heavily invested in the West India Company.

Stuyvesant cared for Quakers even less, holding the same fear of them as did the Puritans of New England. Why this marked hostility over a few harmless Quakers, riding them tarred and feathered out of town on rails? Beating and imprisoning them? And as in the case of Boston, cutting off their ears, burning holes in their preaching tongues, even hanging them? Were these pacifists more threatening than Indians or witches, these simple people in black hats who carried neither ~~hatchet~~ tomahawk nor magic potions?

But were they entirely harmless?

Quakers preached a peculiar gospel of equality. For all men and women; rich and poor; and eventually, slave and free. They called no man by his title of respect and authority and honor, as His Mightiness, Duke, Sir or Mister. Men refused to bare the head of black hats as a sign of subserviance, for God was the head, not the Crown, not Winslow or Stuyvesant, nor any university don or divine. Domine Megapolensis was to report that the shipload of Quakers from London he encountered stubbornly kept hats on heads with no more manners than a goat.

#1

Their resolution appears to have arbitrarily exempted the Hebrews ~~because of~~ due to the unwillingness of fellow soldiers to share the same guardhouse with Jews. Then to "enjoy" their exemption from training and guard duty, the Jews were taxed for this dubious freedom, in the amount of 65 stivers, ~~monthly~~. These males 16-60 were to contribute this sum monthly to the public treasury.

This ruling was passed the same year of the autumn disappearance of the Honorable Cornelius Van Tienhoven, survivor of several administrations, from the river bank near his house, who was not around the following spring when Jacob Cohen was denied permission to set up a bake shop as other bakers in Manhattan. And butcher shop owner Assur Levy's petition to become a burgher here as in old Amsterdam was also denied. So the policy seemed to be burgher no, soldier no, shop maybe, taxes certainly

#2 In Holland, Anabaptists were followers of 16th century Dutch Menno Simons. They rejected the idea that a territory, a duchy, should be controlled by a govt church consisting of all residents who were automatically members of the lord's faith. Thus freedom of conscience should be allowed. In upholding this belief, some of these heretics literally lost their tongues and hearts at Amsterdam. Survivors fled.

It was a message greatly feared in a society where the power rested in the hands of only a few ordained to control the others - usually the clergy and a handful of government appointees. With sometimes a grudging token of limited power placed in the hands of special freeholders. Equality and democracy were anathema; women and slaves might be creatures of God but were declared by the powers that be as decidedly inferior.

These Quakers drove Stuyvesant to desperate meanness. He shipped two female missionaries to Rhode Island, which he claimed was the sewer of New England for harboring heretics. Dorothy went on to Boston and was whipped; Mary was shot on the high seas in 1658 by a Dutch privateer.

Not all Dutch were similarly moved. God-fearing town officers refused to carry out the Governor's orders to fine or flog some Flushing Quakers. Silver Nails continued to rage against Quaker heresy. He called for a day of fasting and prayer. Jan 21, 1659.

One Quaker Hodgson of Long Island, a preacher armed only with a Bible, was whipped on the bare back with a tarred rope for refusing to pay an unjust fine of 20 guilders, or to even work that out with wheelbarrow beside a slave as sentenced by the Court (before which he stood, head unbared and unbowed) for the stipulated two years punishment for his stubbornness. Finally Stuyvesant's own sister Anna intervened and got this persecuted Quaker released from his dungeon. The Governor's cruel treatment did more for the Quaker's cause than a multitude of sermons. ~~He~~ Hodgson was heard as far away as Holland.

A letter of censure from the Dutch government in the Fatherland rebuked Stuyvesant's bigotry: "The consciences of men ought to be free and unshackled, so long as they continue moderate, inoffensive, and not hostile to government", it recorded.

Although his government held out a measure of religious toleration to some, for the most part Stuyvesant remained tyranical, to Dutch Calvinists and non-Dutch everyone else. Hat firmly planted on his own regal head, he regarded himself something of a prince if not a prophet as well, demanding of all to stand bareheaded before him in respect and honor as becomes the ~~meek~~ foreordained who intended to inherit his portion of the earth to govern in the name of the West India Company and the Stadholder of Holland. Even Dom. Blom addressed him in a letter as "Very Worshipful, Prudent and Very Discreet Sir."

Doffing the hat! This the Quaker could not do; hence, he was "hostile" to the government.

It may be somewhat surprising to note that Catholics located in New Netherland. While Stuyvesant fought heresy, he never banned family prayers and worship in the privacy of one's own home. Private religious practices were tolerated. If a believer wanted to light a candle to a Saint, or recite the Shema, he was allowed to do so. And Petrus' government did exempt Assur Levy's butcher shop from handling the hate pork products.

Among the few Catholics who did come to New Netherland was another of the writer's colonial progenitors, - Thomas Van de Mark, the Papist. He arrived in Kingston between 16________.

Thomas Van de Mark is said to be descended from Dutch nobility. Perhaps.

In any case we have already seen that his alleged ancestor, Admiral Willem Van de Mark, Baron of Lume, at work along the coast of Holland during its 16th century revolt against Spanish overlords as one of the prominent Sea Beggars.

Wild and hairy as he was cruel, this Count ~~hilds~~ held some claim to fame as one of the principal founders of the Dutch Republic, Said to be hereditary ruler of the independent principality of Lumain with Leige as its capital, Admiral Van de Mark in his own time immodestly boasted the larger claim to being "the sole Infranchiser of Holland" - arrogantly said it as if there were no Prince of Orange on land, or other "patriots" like himself at sea.

This beleagured patriot Van de Mark brought his ships in to Dover where he at first was welcomed. History has recorded that Queen Elizabeth, known to frequently changed her policies toward Holland as she disliked revolt in general and Dutch Calvinism in particular, drove this Dutch Admiral of 24 Dutch ships royally harbored in Dover back out to sea.

Faced with certain starvation, these Sea Beggars raided the coastal towns of Holland for supplies, and in doing so eventually wrested Brill from the Spanish on Palm Sunday in 1572. Not incidentally, they "favored" God as well by desecrating Roman churches and harassing its clergy.

Some believe this successful seige laid the foundation to the Dutch Repulbic, as town after town in northern Holland followed suit and courageously sent up the banner for Orange.

But the Prince himself quick to aid and abet any depredation upon the Duke of Alva was most unhappy with Van de Mark's presumptious pillage, but was unable to contain this wild hirsute of the Sea Beggars. Of these, Van de Mark, at least, was later deprived of his naval commission on ~~or~~ charges of cruelty, and was sent to languish in a Dutch gaol.

In England in this same time period, Her Majesty's similar "patriots" - sea rovers, privateers, buccanneers - have been saved ignominy by historians as having been politically correct in their times, i.e., doing the Crown a favor by destorying Spanish commerce on the high seas. After all in England God was thought to be Protestant and was actually declared so by a British bishop.

Consequently, two of Elizabeth's best known pirates - Drake and Hawkins - raided and pillaged their way right on up to knighthood, and in Drake's case, to the vice-admiralty itself. And together or separately these sea rovers relieved the Papists of Spanish bullion, circumnaviagated the globe for the second time, captured and sold African negroes at £160 per head, and in other ways benefitted the Queen's coffers as well as their own, what with booty obtained from the Spanish Main.

Drake had the additional blessing of being British Protestant and thus saved from the cruelty label which distinguished the wild Dutch Calvinist, Willem Van de Mark, Baron of Lume, and Admiral of the Dutch fleet, who enjoyed no such ~~Royal~~ government exemption for his seaworthy "pirate" ~~"guerrilla"~~ tactics.

THUS WAS ~~So~~ Wildwycker Thomas Van de Mark's nobel ancestor.

A remarkable thing to note here is that this wild Sea Beggar's descendant, New Netherlander Thomas Van de Mark of Wildwyck is clearly registered as "Papist" and his wife Jacobmynte Jacobs as "Reformed" in records of the Dutch Reformed Church of Kingston, New York. If Count Willem Van de Mark were such a rabid anti-Catholic, how could his second or third generation descendant be so publicly Papist?

Thomas Van de Mark is the only Catholic ancestor the writer of this narrative has in any lineage, matrilineal or patrilineal, in colonial or in later American times. But even this colonist was not strongly Papist as subsequent records will reveal.

This American Van de Mark's greatest contribution it appears seems to have been in providing descendants to soldier in one or another of the English wars - Queen Anne's, the French and Indian, and the American Revolution. Soldiers of small renown.

Perhaps the heritage passed on by the hirsute wild Sea Begger, Willem de la Marck the Liberator of Holland, had something to do with it, who himself stemmed from a long line of feudal Counts and Lords, dating back to the Dark Ages, one of whom, his namesake ~~who~~ was made even more famous in a novel by Sir Walter Scott than even historians could manage.

D. FAREWELL, FADERLAND: UNWELCOME, ENGLAND:

On the heels of the Indian war, which severely weakened the Esopus as a tribe, came another conquest - not Christian against heathen but of Anglican against the Calvinist of New Netherlands - Christian against Christian. The driving force, however, for the 3 Anglo-Dutch wars was not religious in nature at all, but economic rivalry. For in this Golden Age of Holland, one-half of all the merchant ships in Europe sailed under the Dutch flag, fully 16,000 of them. England ~~had~~ swept ~~the colony~~ Neth's ~~with~~ empire with a green eye of envy.

In America the English had long lusted after the rich beaver trade of the Hudson Valley and hoped to usurp it from the Dutch as it had succeeded in doing on the Conn River, as we have already seen in the Puritan Gillett narrative.

England ~~hardly~~ scarcely ever took Dutch claims seriously. Staten Island was belittled as only a watering place for the ships of the West India Company. The entire Atlantic coast, save perhaps Sp. Fla, should by rights be English they believed.

Accordingly ~~Col.~~ GENL. Richard Nicolls commanding an expedition of 450 regular soldiers sailed into New Amsterdam in ~~Sept 8~~ Aug 1664 and demanded its surrender. Gov. Petrus Stuyvesant quickly surrendered Manhattan following the naval blockade during the first of these Anglo-Dutch wars. It had been only 39 years since Minuit bought it from the Indians for 24 dollars in fish hooks and trinkets.

What other could he do? Dutch colonists were in short supply in both numbers and remarkable loyalty to Dutch authority. New Amsterdam had a population of only 1500 plus 290 new untrained slaves just off the Gideon, in a land already on short rations. With few guns and powder and only 250 Armed troops to use them, and with ~~a~~ NO ~~New England~~ re-inforcements ~~only 48 hours away~~ IN SIGHT, ~~what else~~ could he do otherwise? ¶ At least the 2 Domine's Megplensis' - father and son - saw the light. They quietly walked ~~him~~ their Gov. away through the silent

crowd on the bay where it was supposed upwards of 2000 troops on the four enemy ships awaited the signal to fire. Even so the Governor with a grand show of verve shook loose from the clerical grasp, but then sensibly gave up as the frigates slowly swung their guns into range. Ever after, the West India Company, its profits gone, blamed Domine Megapolensis for his intervention and withheld 2000 guilders of his back pay.

It must not be supposed that Stuyvesant and the clergy ~~acted~~ along gave up for lack of courage, for a historical document of Sept. 5 has been preserved which shows that many a Manhattan burgher thought it prudent to surrender that day to the "generous foe", the English General Nicholls. Among the 94 signers of a voluntary "honorable and reasonable capitulation" were Magdalen Dirx' uncles, Jan Vigne the brewer and Abram Verplanck the trader, and their neighbors Kip and the glassmaker. The name of Magdalen's father Dirck Volkertsen still living at Smit's Vly is absent from this petition directed to stubborn Stuyvesant and his Council. These petitioners were less interested in preserving their honor as Dutchmen than in protecting their wives' virtue, their childrens' safety in their cradles, and their goods and themselves from total ruin and misery should they offer the slightest resistance.

moved to Bushwyck in 1661

Among the signers to the "Conformity to Articles of Surrender," which was to protect the integrity of Dutchmen, was Uncle Jan Vigne. He refused the following week however to swear allegiance to England as Uncle Abram did and nearly 250 other burghermasters of "New Yorcke". Always ~~the~~ a family rebel!

~~Presumably Harmon Hendriks down with the Wildwyck militia since August saw Stuyvesant's surrender~~

Gen. Nicholls accepted the capitulation, agreeing to the concession that Dutch freedoms in conscience and individual ownership of property be preserved. Upon hearing this Harmon Hendriks must have been relieved that his home was safe. Presumably Harmon, down from Wildwyck with the militia since August, saw Stuyvesant's surrender on the dock. His old acquaintance from Curacao had now lost more than a leg; he lost his kingdom.

Stuyvesant slowly put the Company books in order. His last act as Gov. was to free 8 of the Company's slaves. Then he took ship to Holland on The Crossed Heart. He was to return a little later, take the oath of British loyalty as most other Dutchmen had done, and lived out his days in New Amsterdam in the comfort of his two town houses with his silver, Oriental furnishings, and gardens of flowers, when not spending time on his Manhattan farm with its slaves. He died Feb. 1672, and was buried near his private chapel on ~~the~~ his Bowery. bouwerie, but not before granting Harmon [OVER] →

With the Eng in power, Fort Amsterdam now became Fort James, and Fort Orange 120 miles up river became Albany. Upon surrendering, Wildwyck would become Kingston. And all this without a shot being fired!

The Duke of York soon to become the greatly feared Catholic King James. II having obtained the proprietorship of New Netherland appointed the conqueror ~~general~~ Nicholls to serve as his governing deputy in this new New York.

A capt. of the Eng. regular army, Daniel Brodhead, was sent up to Fort Esopus to command the garrison there. Wildwyck under the special Dutch privileges' provision continued for a time under its present form of Dutch local political systems and laws under the familiar Justinian Code.

Few basic changes came to the Van Gardens, the Van de Marks, and Harmon Hendriks and wife Mag. Dirx at this time.

"a certain small island" in the Esopus Kill back in the days of his governorships. But during the Dutch-Anglo scramble the island grant (Harmon had only witnesses to prove title) fell into the hands of another who was persuaded 4 years after Stuyvesant's death to sign a quit claim deed. Only then did Harmon secure the coveted island, after paying the usurper 400 cans of merchantable rum.

Except from the vexatious and everlastingly disgusting occupational English forces garrisoned at Fort Esopus.

Well, the kerk too became vexatious from time to time, especially to Harmon who resented the church tax periodically wrested from the pockets of his fat gray britches. ¶ With the cleric subsidizing West India Company gone, and the established Church of England trying to replace the Dutch Refomred in this newly conquereed colony, who was to pay the Domine? British feeling was — want Dutch religion? then ~~let the~~ Dutch pay for it themselves.

In 1664 when England prevailed, New Netherland had 6 Dutch ministers and 13 churches, the third most important of which was the one in Wildwyck which Harmon helped to build with a few guilders and some "donated" labor. And Harmon was of no mind to pay more if he could help it.

"J. Arthur [illegible] Island" by the [illegible] [illegible] in The
days of the governorship. But during the Dutch-Anglo
[illegible] the island again ([illegible] to
prior title) [illegible] into the hands [illegible]
[illegible] Stuyvesant's death to [illegible]
[illegible] island,
[illegible]
after paying the [illegible]

2nd A-D war —
3rd A-D war — 1673

date —

The Esopus "Mutiny", and Other Conflicts:

These Dutch, naturally stubborn, were slow to recognize England's new lordship, as well they might for that was not readily apparent, or even immediately established with the termination of the first Anglo-Dutch war. Nevertheless Domine Blom in gratitude for peace so quietly and bloodlessly obtained called for a day of thanksgiving in Wildwyck.

But peace prove short lived.

First settler Capt. Chambers had been allowed to continue ~~the~~ his command of the burgher militia. Harmon Hendriks was named one of his cadets in in this Burgher Guard. His skilled cutlass would soon challenge the Dutch sheriff to a sword duel, one which the Shout declined. Out of prudence for the prestige of his office, it must be presumed.

When English Gov. Nicholls 1664-68 came to Wildwyck, he cautioned Capt. Brodhead to use all diligence in keeping the regular English soldiers garrisoned at Fort Esopus to good order and discipline, and to avoid harshness of words and ill-usuage of the conquered, namely the burghers.

While in Wildwyck Gov. Nicholls procured more Indian land in exchange for 3 red coats to adorn the sachems. Hassle over these land titles would continue for some governors to come.

Records show that Harmon Hendriks first ownership of land was lot #3 in the village of Wildwyck. Later in 1667 he requested to take possession of and to obtain a deed for the little island situated on the farm of Hon. Heer Petrus Stuyvesant under Fort Esopus. He produced 2 witnesses for the court who declared that Heer Stuyvesant had indeed granted ~~saiid~~ said little island to Harmon.

The court then ordered Harmon to prove that the Hon. Heer had granted him the exclusive right to said island. Stuyvesant had held land at Kingston, 92 acres of the Washmakers Land near Hurley, so it must have been an island in the Esopus. Harmon may have had in mind to mill lumber here.

In 1677 Esopus sachems were again called to a conference, this time with Gov. Andros and Kingston magistrates to clarify titles once again to avoid all future bickerings. Harmon managed to clear title to his own land from Chief Kentkamin. But Dutchmen had a time with securing clear titles to English-Dutch usurped Indian land to everyone's satisfaction, red coats or no. Who knew whose land it would be tomorrow - English, Dutch, Indian, or what?

At Wildwyck Capt. Brodhead acted in an oppressive manner unfortunately, harshly committing to the guardhouse any citizen who stepped out of line. Among these, ~~of course~~ as might be expected, was Magdalen Dirx.

We recall that she was thrown in the guardhouse for the grievous offense of calling the captain's delicate sister a "whore" at DuMond's New Year's party. Burgher Tjerck Claesen de Wit was similarly imprisoned, only for keeping Christmas on Dec. 5 in the Dutch way instead of Dec. 25 in the English manner. San Claas vs. Yuletide could never live side by side! Gov. Nicholls had warmed his Captain about the common rumor that Wildwyckers were a malacious lot!

Meanwhile the second Anglo-Dutch war broke out, and the peace treaty formally ending it again gave sovereignity to England, but a third war a few weeks later began raging in Europe which was to last 2 years. During this period Holland planned a campaign to take back its American ~~colo~~ colony and did succeed in capturing Mahnattan with a small naval task force before proceeding up the Hudson to recapture Albany and Wildwyck, the home of Magdalen and Harmon Hendriks, the Van Gardens and the Van de Marks. Wildwyck along the way became, first the English "Kingston," then the Dutch "Swaenenburgh."

Small wonder these often "conquered" people were confused as to whom was baas, a Dutch word Anglicized later to boss. Court records were to preserve for all time their problems with acknowledging authority.

But they were probably Orange through and through. Uncle Jan Vigne was, for during one phase of the Dutch-Anglo wars when New Netherland was

reclaimed for the Prince of Orange, this brewer of Maiden Lane was again 1674 nominated as an schepens alderman of Manhattan, as was cousin Gelyn VerPlanck 1674 the merchant. With the hauling down of the English flag at the Fort whose "great gunns" had put up a brave show of resistance for a half-hour, Anthony Colve became the new governor. He chose only Dutch Reformed members to take office.

Uncle Jan had failed to make the list of the 1674 "best and most affluent" inhabitants of Manhattan at this time, but cousin Gelyn was listed as were Hebrew Assur Levy, glazier Evert Duyckingh, and schoolmaster Evert Pietersen, also precentor of Sunday sermons read from the Postilla in the absence of regular clergy. The church building itself situated between the prison and Gov. Colve's house at the Fort was allowed to deteriorate much to the alarm of the kerkmeesters, but who knew in those uncertain days what religion would eventually prevail - Anglican or Dutch?

During a momentarily reclaimied Dutch era, Fort Esopus upriver again in the hands of the Fatherland, was also sorely in need of repair for defense. Due to empty public coffers, Wildwyck magistrates requested voluntary subscription from its citizenry.

Capt. Chambers, as might be expected, subscribed nearly twice as much as anybody else. Harmon Hendrik's subscription toward Fort repair amounted to only 6 ~~dvhrpmld og ehrsy, nnst y r~~ schepels of wheat, near the low end of the collection, Which likely reflects his problem with poverty more than his statement of loyalty to the Fatherland. Even Walloon Mattys Blanchan, whose former admiration for the Dutch was declining at an alarming rate, anted up 30 schepels of wheat; but, of course, he owned the ~~girst~~ GRIST mill at New Dorp, now called Hurley.

The last Anglo-Dutch war ended with Eng. the ultimate victor & the Duke of York naming the hated Sir Edmund Andros as his governor-general. Then began the long difficult Anglicization of NY in Pol. organization, in religion, in language and custom — one not without pain to the Dutch who finally had to give up hope. If stubbornly. But even a century later Ulster Co., home of the writer's Dutch ancestors, had yet to fully Anglicize so resistant were these Dutch of the Catskills, and the ShawANgunk.

One of ~~the~~ OUR Dutch ancestors was forty years schoolmaster, teaching in the Dutch language at New Paltz, more than a 100 years after the Dutch surrendered to England. Gov. Andros had granted the ~~Frcen~~ ULSTER CO. Walloons, still more Dutch than French, 144 square miles for them to build their own enclave between the Shawangunk rampart and the nearby Hudson. It was Mattys Blanchan's son-in-law, Louis DuBois the Walloon who led these sometime Huguenots ~~here~~ TO THIS PLACE ALONG THE WALLKILL) and they named their settlement New Paltz.

A great-granddaughter of Harmon's and Magdalen's was to settle~~d~~ here with her husband who became that village's long time voorleser and schoolmaster, Joseph Coddington.

Meantime while these 3 Anglo-Dutch wars of the 17th c raged on the continent and to a lesser extent in the colonies, it was considered not prudent to resist the King's men at Wildwyck, but Dutch burghers there learned that the hard way. Their hard heads had to sustain many a hard knock.

Among the stubborn die hards were Harmon Hendriks, and Magdalen Dirx the Flying Angel still living up to her name. And Thomas Van de Mark, another of the writer's colonial ancestors, who had now settled ~~iln~~ IN Wildwyck.

This school of hard knocks can be readily ascertained from the public records in the administrative Nicholls-Lovelace papers, the perusal of which is sure to delight today's descendant living in a similar age of mixed courageous protest and frivolous litagation. It is true that nothing is ever new under the sun.

By now former Commissary Albert Gysbertsen, a man trusted to judge fairly in the Honorable Court, was dead. His widow A— had since remarried to Petier Hillebrants who also was slow to lay aside pistol and sword in defending himself from British oppression from this Capt. Brodhead at the garrison.

And we have already seen that this English captain of the occupational forces threw Magdalen into the garrison guardhouse. But she found herself in the good company of other rebels that Nieu Jaar's Day

in 1667 she flounced into the gaol, green skirts flying as well as her notorious hot temper. With her went Sheriff Beekman; brewer Slecht, a charter member of the church; another juror; the court bailiff; and Walran Du Mond, host of the party which ~~was~~ had been both civic ~~as well as~~ and commemorative.

All were dragged to the guardhouse for brawling, ~~one~~ a melee not entirely generated by the free flowing heavily spike contents of the punch bowl. Real oppressions did exist from the hands of English soldiers and their captain, ranging from theft to brutal treament on the street.

By spring these festive party troubles went from simple brawl to open rebellion, an insurrection known in local history as the Mutiny of Esopus.

From the beginning of the Eng. takeower, the Wildwyckers had never concealed their contempt for the soldiers of occupation. Foppe Barentse confronted their High Mightinesses: You English have come here for the purpose of troubling the boers and robbing the country. You are here to eat, when we ourselves have nothing to eat. We shall kill all of you next spring. I don't care a snap for you.

And with that Foppe snapped his farm hardened nails against tobacco stained teeth, remarking: So much do I care for all the Englishmen and their King!

Clicking fingernails against the teeth, or snapping thumb and forefinger together were insults punishable by law, as any Dutchman should know.

None of the Wildwyckers cared a snap for the King. But some were a little more prudent about stating it so boldly. Still protest ran strong every week when soldiers collected their provisions. The rule was Provide, or pleading poverty pay Capt. Brodhead 1 schepel of wheat per week, or have ~~quarter~~ the soldier ~~yourself~~ quartered in your own home, this last a rule clearly not found in Gov. Nicholls' instructions.

These soldiers ~~had to~~ frequently resorted to armed force to collect their board from domestic oven and cellar firkins, from smokehouse and coolhouse. Unless mayhap the soldier possessed tobacco in trade, as a Dutchman enjoyed his pipe only a little less than an anchor of good beer or brandy. Unwillingness of the householder to relinquish provisions meant the threatend probability of having the soldier quartered in his own home, something that had happened with brewer Slecht and Harmon Hendriks. ¶ Slecht's soldier quartered in his house would bring in 3 or 4 others and force the brewer to draw them mugs of good beer - the strong tavern stuff, not the small beer his chiildren ~~drank~~ consumed with their breakfast porridge. None of Slecht's petitons to be relieved of this arrogant demanding soldier had been heard.

Eventually a band of offending soldiers were marched before the Honorable Court to hear read once again Gov. Nicholls rules pertaining to proper soldier conduct. To no avail.

The complaints aginst military assault were legion. Soldiers burned palisades for firewood at the guardhouse, leaving unprotected openings in the fence for savages to come through with tomahawk and musket. Tjerck was beaten in his own home and was "like to have bene murthered" before being thrown in jail for having incorrectly observed St. Nicholas day. ?

Walloon DuBois was forced to dispense brandy without payment; his wife Trene was threatened with the celebrated bear knife of Capt. Brodhead. Sheriff Swarthout was assaulted on the open street; so was Jan the Smith, and persecuted to the very stoop of his shop, and was "like to have bene murthered".

Again Slecht was cut and beaten in his brewhouse only to be imprisoned, and despite militia Capt. Chambers plea for leniency, was not soon released. Andries was beaten to death in the same brewhouse. Gerrit escaped being killed by the merest margin. Hendrick Cornelius also died by a soldier's sword, being cut in the belly. Dirck got his fat britches thrust through at Pieter Hille —

51.

brant's threshing floor.

And Harmon Hendrix was wounded in the leg and lamed by the sword of ~~drummer~~ ~~Richard~~ his soldier Ridsert, the drummer Cage ~~when~~ as he tried to defend his nanny from soldiers' appetites when they literally got his goat.

Petition for redress of grieances was drawn up by the Court to send to Gov. Nicolls concerning the continued violence and outrage committed by some of the King's men. The petition concluded with the ominous warning: "If any disasters and rebellion should arise on account of similar bad conduct, that we, Shout and Commissaries, absolve ourselves from all responsibility for possible calamities".

Just such an anticipated rebellion occurred only 2 months later, on an April day. Retaliatory Burghers took up arms with pistol and sword, threatening to leave not one Englishman alive in town if the tapster Slecht were not released from prison.

Capt. Broadhead swishing naked cutlass threatened to cut the rebels to pieces.

One burgher withstood him: "If you move a foot I'le fyer upon you".

The magistrates and jurors rushed into the streets and pled with the rebels to go quietly home and not fire upon the drumbeating ~~guard~~ guard led by Cage now in martial ~~array~~ march. They promised that the honorable Court would address their grievances to the Governor himself.

The rebels argued the dire necessity of keeping armed and ready as this Capt. Broadhead and his soldiers had many times threatened to burn their town.

The magistrates utterly denied the rebel request, and did indeed bring the matter into court.

Harmon Hendriks, having apparently recovered from the leg wound sustained in defending his nanny goat, was one of the witnesses in this session as public records show; with 2 others he ~~strongly~~ [illegible] testified against Capt Broadheads & his soldiers' threat to firing the village: He was also among the 3 dozen burghers to confess in writing before the honorable Court to being armed in the "Mutiny of Esopus," and the reason for being thus armed in this uprising - namely, the soldiers' threat to burn the town.

Includ~~e~~ed among the rebel confessions was that of young Thomas Van de Mark who signed his confession with his mark. For the first time this progenitor's name appears in public records in America. An admitted Papist, Thomas may have had reason to ~~fear~~ dislike Anglican soldiers, but more than likely he too had suffered some indignity, not religious, to his person and honor in these oppressions at Wildwyck. Anyway, his family had no love for the English whatsoever. Was it not Queen Elizabeth who drove his noble ancestor of the ~~notorious~~ Sea Beggers from Dover into the open sea and into hardship, which eventually ended in his beloved Admiral Van de Mark's ~~imprisonment.~~ castigation by the ungrateful Prince of Orange, & his eventual imprisonment?

Harmon held no strong religious convictions, either in belief or practice, but signed Dirck Hendricks did and he was an avowed church member of Domine Blom?s kerk, ~~and~~ as indeed was rebel Peter Hillebrants. Calvinist piety it seems resembled not one whit the Quaker in either pietism or pacifism. And Calvinist swords of ~~Dutch~~ liberty-loving Dutch accustomed to a generation of freedom was not easily surrendered, even if it ~~meant mutiny~~ meant insurrection and arrest.

After a 3 day hearing conducted by the Gov.'s commission, Capt. Broadhead was suspended from his command, and died in Wildwyck 90 days later. Four of the main leaders in the insurrection including ringleader — Heymans were taken to New York to receive sentence but little came of it as the offenders returned to Wildwyck to their regular pursuits when the Eng & Dutch again changed administrations.

1668 When Francis? Lovelace became the new Eng Governor the next year he ordered the garrison of regulars at Wildwyck to be disbanded. The local militia was again placed under the command of Capt. Thomas Chambers who was also appointed to be the ~~road~~ supervisor of roads between ~~tKingston as~~ Wildwyck ~~now came to be officially named~~, and two little outlying villages, both new. ~~Hurley and Marbletown~~.

Many of the disbanded regular army men bought lots in these new villages., Hurley and Marbletown.

No — Marbletown

In due time Harmon Hendricks and Magdalene Dirx was able to ~~receive their patent to~~ obtain ~~purchase~~ the long dreamed of farm, at this latter village, only a half hour's walk from Wildwyck, now officially named Kingston by the Duke's Laws!

E. THE WOODCUTTER & His WIFE, MAGDALEN DIRX the Flying Angel, Before the HONORABLE COURT at Wildwyck (Kingston) 1663-168 .

Profanity among the Dutch was uncommon; slander was not. Cast an aspersion before a Dutchman and he would rise faster than a Dolly Varden trout to a fly. He rose ready to fight, or at least to return slander for slander with spirit. Vilification of any kind touched a raw nerve.

They Dutch took name calling at least as seriously as the movie cowboy received the real or imagined insult from the bad hombre at the frontier saloon, With instant umbrage. ~~Only~~ Except the navy colt ~~for Kingston~~ of Dodge was ~~replaced~~ substituted here in this time & place by a sword or a summons to Court. It was a way of life to say, Jan, you swine; ~~Anne~~ Joon, you dough-face; ~~[illegible]~~ Rip, you thick beast; Fletje, you whore; Saartje, you ~~rascal.~~ fatted pig!

Even Domines did not escape the vilifying tongue; no one could.

In ~~Kingston~~ Wildwyck both Harmon Hendricks and Magdalene Dirx flippantly gave and received many an unsavory name, and paid and were paid in one way or another for the not entirely free exercise of the treasured custom. of ~~[illegible]~~ free speech.

Affluent boer, commissary and sheriff Cornelius Wynkook took (71) 1671 Harmon to court for calling him a "thick bear and rascal" in the presence of many witnesses, one of whom was Jan Jansen of the redoubtable stolen linen case.

Harmon admitted the insult. ~~Wyxx and said he had his reasons.~~

Wynkoop's honor was at stake; it demanded two things - reparations in the amount of 100 rix dollars, and an apology. Not just any ordinary run-of-the-mill apology admitting wrong, But an abject apology expressing regret. With uncovered head in the presence of the Honorable Court. Begging offended Wynkoop's forgiveness. Admitting furthermore that he Harmon Hendricks knew nothing about the honorable Commissary but what was honorable and virtuous.

Harmon snatched off his wide brim old gray hat, and bareheaded complied to the letter as ordered by the Court. in the name of his Royal Majesty, Duke of York, & the very noble Gov. Lovelace. We can well imagine with what spirit of humility and grace! — to say nothing of honesty! He paid the customary fine for slander.

(~~2nd Esopus War~~)

~~Harmon Hendricks did not join the ~~church~~ Kerk of the Reformed faithful that day with Magdalene Dirx - probably never did get around to it. However, he frequently appeared in the house of prayer during the next several year, not as a worshipper, but as a petitioner of the Court, or in summons to a complaint of some unhappy neighbor or magistrate. Court sessions were conducted in the log-and-alab church where Albert Gysbert sometimes served as juror. But Harmon Hendricks somehow was never appointed~~ to that judicial seat - to pass somber judgement on another.

In one ~~1661~~ 1666 Court appearance, Harmon complained that his woodcutting contract for the ~~watch~~ army at the fort was being abused. He demanded a larger payment as promised by the captain ~~of~~ occupation, (the same Broadhead who ~~had~~ ~~would~~ later arrest~~ed~~ Magdalen 1666 ~~on that~~ brawl on that New Year's day) because tapster Joris kept carting off the chopped wood for his personal use at the tavern, probably in payment of the ~~English~~ captains' liquor tab. Harmon's plea for justice: One more schepel of wheat monthly would do.

1661?

damages paid

Little currency - "heavy money", i.e. Holland coin - was ~~not~~ readily available then. Wood~~choppers~~ cutters and farm hands, judgements for debts gone bad and court fines were all paid the equivalent in consumable goods - wine and wood, butter and corn, white peas and wampum.

fines

Indian wampum as a legal medium of exchange was valued at 6 white beads or 3 black beads for a penny. Domine Blom's salary, however, was reckoned by the value of beaver on the market - 1 pound 5 shillings 4 pence for each plew, but actually was paid in some commodity. It kept food on the table.

Commodity exchange ~~It~~ also put food on Harmon's table as he pressed one claim after another. A contract woodcutter needed wheat, not ~~kindling~~ cordwood, for ~~the~~ bread to put into his children's mouths which ~~his Magdalene baked in the oven beside the~~ brick ~~fireplace.~~ ~~It~~ Gem did not have Scriptural tiles decorating it as did the Domines.

the town baker baked in great #8 loaves.

(But he forfeited many a —)

By the same token both Harmon Hendriks and Magdalene themselves were fined many a guilder, the wherewithal to be snatched from their own children's table.

Harmon was fined at least once for not properly keeping his part of the village palisades. a common complaint raised against villagers. So much for the widely acclaimed Dutch tidiness

Again, while on duty as guard at the fort, Harmon took it upon himself without Capt. Thomas Chamber's specific orders to lead his watch to Shout (sheriff) Beekman's house to demand that his miscreant son pay a fine for neglecting his duty in the militia.

Son Beekman defied Harmon by shouting, 'You buffaloes, get out of my house!'

Harmon returned the slander with spirit, if not with brandished sword, and badly treated the sheriff's son for which offense Harmon was fined 50 guilders. It was given to the poor, those poorer than Harmon. Years later young Beekman & Harmon were to buy some land together at Mombaccus.

So in one pocket and out the other.

And poor the Dutch were at this time, for the June Indian raids of 1663 left most of Wildwyck residents destitute, and everything now was hard to come by. Houses had been destroyed, ~~even stone ones~~, ~~for~~ straw-thatched huts inside wooden palisades had not a prayer of chance against flaming Esopus arrows. Nor the greening fields on the outside, nor the gardens of white peas and cabbages inside from the red wreaker of havoc who had been sold powder and lead by enterprising Dutch in Albany eager to make a profit in every which way, including the sale of inflamatory brandy ~~to say nothing of~~

Harmon's house was not one of the 12 burned to the ground, nor were his children and wife captured or scalped like those of some burghers. So he suffered capture, & escaped. Esopus could not keep a professional soldier down.

With one sharp forest ax and two thick hands, he ~~would~~ again ~~take~~ took up woodcutting, carting firewood to the watch at the fort where he too would take his turn in the local militia ~~even if~~ where the much despised Chambers was still ~~the~~ captain.

Magdalene took in washing, the soldier's River Cages for pay, and probably did Blom's laundry as well as ~~she knew all about Mrs. Blom's stolen handkerchief~~, & she did blue shaving towels for Martin the barber. Also She may have dealt in small wares of shoes and other merchandise as flyboats tacking up the Hudson ~~padaka~~ regularly peddled goods and news from New Amsterdam, a town now (65) of fine stone houses, named streets, polyglot with 18 languages spoken.

Harmon ~~may~~ have been lucky enough to catch a wolf now and then for bounty. For these predators exacting a huge toll from Dutch herds caused the Court to offer 12 guilders in sewan for a he-wolf, and 18 for a she wolf, said monies contributed to the public fund by assessing each householder one guilder per animal caught. OVER #1

We can ~~however~~ be safe to assume that Harmon did not hire out for wages as farm hand to Capt. Chambers as plowman, sower or mower in the cultivation of his many morgens of fine farm land, but Thomas Van de Mark probably did work for him when he built his manorial house Fox Hall.

even if she had to frequently sue her poor debtors to pay their honest debts within a reasonable time.

Taxed for the church, for wolf pelts, for bridges ~~building~~ that never stayed put due to periodic floods; fines for this and that; doctor's fees. The dream for better ~~things~~ replacements - wooden dishes ~~replaced~~ by pewter; the goat, by a cow. Money, money, money. There was not enough of it. Being poor in an Indian burned out Hudson River settlement however did not diminish ~~their~~ materialistic desires, not the least in this day when the Fatherland was in its Golden Age of great wealth. The ~~great~~ Dutch colonial dream - today, a wooden bowl of sampawn; tomorrow - Delft tiles, silver plate, Oriental china, a big barn and much land and livestock. And the laden board for the Dutch were great admirers of food as well as drink.

for the good of the common weal.

1664 – apparently HH in NYC – see barber Marten case. Could be military duty forced by Eng. conquest

#1 HH. Oh, he knew these woods, Every ~~path~~ each Indian ~~trail and~~ animal track.
1663 Had he not been sent into their ~~dark~~ deep fastnesses to search for Michel Gerret's ~~[illegible]~~ ~~lost~~ servant? ~~Michel Sea.~~ ~~And~~ Better, M. Sea had ~~Stayed~~ lightly to ~~stayed tied~~ to the plow like another draft horse than blunder around & get lost for all he knew these darksome woods. And he Harmon the woodcutter had had a devil of a time finding him. ~~But~~ then Gerret had paid him 6 guilders in sewant for his trouble. And he knew where the wild hops grew, only no one could pick them until the court appointed day when the villagers turned out to provide the beer buyers standing by. 100 rix dollars — that was not the going price for hops, but the fine for picking them illegally.
1666

1666 Gerret Fooken became HH next door neighbor

~~He knew where grew the great chestnut trees needed for the ceiling beams of —~~

From court records of the period it appears that the Dutch of the mid-1600's more or less struggled to pay their debts, ~~and~~ but some would not or could not until ordered to do so by the magistrates and commissaries.

Harmon went to court demanding that Jael pay up for the 7 months woodchopping he had done for him - either to clear his woods or to provide fuel for the cavernous maw of the fireplace where the frugal ~~Souse~~ ~~made~~ made of hogs' ~~head~~ feet scraps. Or to harvest chestnut trees needed for ceiling beams. (67) ~~(de Witt ? or Blanchan)~~ 1667

¶ Once Harmon brought another neighbor to suit for carelessly allowing his straying oxen to damage his garden crops of cabbage, cucumbers and parsnips- 30 guilders worth. Once he demanded 16 schepels of wheat of laggard Jacob who was court ordered to pay the debt. 68 That should have provided Magdalene with enough flour from the miller to make several 8 pound loaves of bread for ~~the children then numbering 9~~ his ~~numbering~~ 11 hungry mouths, his family at the time. 73

damages pd

And Magdalene was no ~~slouch~~ laggard herself in collecting debts. She frequently appeared in Court as plaintiff in her own behalf, placing judgements on one or another of the dilatory citizenry. She demanded 5 sch of wheat from the soldier drummer, Cage, for washing his clothes for the ~~past~~ 6 months and him not paying a pence for the clean britches. The court awarded her the sum she demanded ~~as~~ of the defendant, because the drummer ~~Case~~, though ~~though~~ presumbably washed and decent before the public eye at drill, had contemptutously defaulted 3 X already ~~in the~~ court summons ~~to court 3 times~~ to appear. ~~already~~. 66 Then Pieter Hillebrant, now married to Albert Gysbert's widow Aeltje Wiggers Wyngart, owed ~~her~~ Magdalen for 2 pair of shoes and other merchandise she sold them ~~for~~ the amount of 7 sch of wheat. ~~He~~ Pieter freely admitted the debt ~~and~~ but settled for 5 -not 7- sch of wheat 1666 (66)

Cage 1665 was known to be ~~careless~~ defiant, even violating ~~the rules~~ ordinances by letting red males into the village when everyone knew ~~only~~ that women + children only were permitted to enter the gates & then only to buy a few supplies. And he smuggled beer, good beer, & got by with it.

for 57 see pg 44 see

assault

MD

58

Harmon & Magdalen seemed to have an affinity for assault & battery, more so than most. → (OVER)

1667

(5)

In the fall of 1667 the sweet scent of ripened apples served to mask the heavy odors of Kingstons ~~hogxroaming~~ stench of hogs roaming the village streets. Two neighbors had came to Magdalene Dirx's house for a friendly chat, ~~and~~ perhaps a mug of cider fresh from the press — Jannetie Pels and Henry Palingh the brewer.

Annetie Adriaens also came-to pay Jannetie for a schepel of apples purchased earlier. Heated words flew between Annetie and Magdalene, whereupon the Flying Angel caught Annetie by the sleeve (we may imagine how gently) and urged her (we may imagine how courteously) to leave the premises.

Annetie's quick response to the hasty ushering out, into the fall air rendered Magdalene black and blue. Both Jannetie and Henry, witnesses to the assault, testified in court that ~~it~~ the attack was unwarranted. One wonders what did warrant ~~a~~ bruising battery at the hands of anyone in those days of violence.

The court recommended plaintiff and defendant to keep the peace. Or else it would be obliged to punish both according to the law. By this time the pillory and stocks had been installed in every settlement where sat the Honorable Court, and this ~~one~~ town did, every Tuesday. Debtors, rather comfortably, served time incarcerated in the loft of the kerk.

888 *********

Apr 68

Thomas Van de Mark also went to court about this same time as complainant against Tjerk Claesen de Wit who ow~~n~~ed him 5 mos. wages on a farm contract. ~~Thomas~~ Van de Mark did not collect the 7 1/2 schepel of wheat per month owed him, but he did collect bruises from the ~~mogren~~ morgen-holder's beating. Tjerck Claesen told the Court that Thos. not only had abandoned the job 6 weeks early but also threw a cup of beer in the fire in anger. From the ~~recorded~~ amount of beer flung to fire, face and floor in these records, that gesture must have been a commonplace one ~~to~~ for registering one's displeasure. Perhaps beer was more plentiful than drier commodities.

The Court commanded Thomas Van de Mark to serve out his legal time, then collect his wages as per contract. We MAY suppose he did, as he had little choice.

H Harmon and Magdalen appeared to have a special affinity for assault and battery, more than most.

Their neighbors' offenses seemed to favor lesser charges - swiping Wynkoop's cherries, failure to return a borrowed canoe or razor, ~~their~~ straying animals gobbling up a neighbors' field of white peas. Well, Pieter Hillebrants, now mar. to A W, Albert Gybersen's widow, did drag his dead dog outside the gate to foul the air, and Roelof's dog killed ~~or~~ and ran off 17 of Matthes' pigs; both were fined, of course.

But Harmon and The Flying Angel's court cases were rather more heavy-handed, more colorful. (back)

1672

Magdalen had Jan Pietersen brought before the court for calling her names and beating her on the public street.

Jan admitted the offence, another one, for he was often in court for wifebeating, knife fighting, and singing ribald songs on the Lord's Day.

Magdalen rode near the dam in her carriage when Jan began railing against her about the ~~well-known~~ infamous yellow ticket banishment she had not been able to live down these 15 years.

As one of the young daughters was in the carriage with her, she returned the insults in a rather mild manner — at first. She called him rascal. He then called her whore - right on the street in front of this tender child.

Her dubious honor ~~then~~ at stake, she then "flew in his face" (actual wording in the public record) and Jan kicked the Flying Angel in the rump for all to see, whereupon she heartily returned the well-delivered blow with a resounding blow of her own, for she heaved a substantial object at her assailant.

Jan's sentence for disorderly conduct: a fine of 6 schepels of wheat, or its value. Two-thirds to go to the arresting officer, one-third to the poor. And Jan was charged with the court costs.

(For what is unknown but this sheriff this same year was commissioned to inspect houses every evening for harbored savages, + fine offenders. Magdalen we know at least detested snoopers as evidenced in her instigating the riot (1671) in New Amster when the firewarden snooped on her place there.

Grevenraedt

Sattery

4/1 MW

~~The same year another~~ It was this sheriff, Heer Grevenraedt, who summoned both Harmon and Magdalene before the bench for slander to his honored person. He was after all a NY merchant sent upriver to spy on illegal traffic.

Both defendants arrived late, after the roll call. ~~and~~

Were they purposely late to show their defiance?

We can see Magdalene flouncing in, a regular tulip garden of ~~gard~~ color with her red sleeves, purple apron~~s~~, blue hose~~n~~, yellow purse swinging haughtily from her ample waist, green petticoats fashionably bristling below her short skirt. She brought her own advocate, Mr. ~~Paelden~~ PAWLING.

Harmon presumably spoke in his own behalf.

Harmon admitted calling th~~e~~is sheriff a "rascal and a buck," and other unsavory names, but had his reasons. ~~which~~ Now he would be vindicated only ~~with~~ by a sword duel to which ~~had had~~ he challenged the sheriff. By literally grabbing the hilt of Gravenraedt's sword while it was on his august person.

Grevenraedt told the Court he could not command the respect of the citizenry if such conduct were to be openly tolerated. [The Court listened.] Perhaps ~~the~~ sheriff was ~~not~~ less remarkable with the sword than with the pistol.

Enter Magdalene, dressed in her gaudy best. She took the stAND.

The sheriff charged that she had threatened to break his head. She hotly denied it, giving her own lame explanation of what she had said — ~~as~~ She was not talking about his head, but gray heads in general.

The sheriff gave no credence to her testimony. It was untrustworthy. Did he not have documents in his house to prove what kind of woman she was? ~~Presumably the yellow ticket again~~!

Enter Attorney Mr. ~~Paelden~~ PAWLING. The sheriff has no business to refer to his client's past history. Had she not already served her sentence?

Sentence for what is not stated. Was it the yellow ticket incident. Let us hope so. ~~Perhaps it was being hauled off to the guardhouse on from DuMont's party on Nieuw Jaar's Day. Let us hope so.~~

Enter the Court: case adjourned.

The couple was free to return home, Magdalene to her ~~9~~ 8 children, the youngest Dirk, a teething baby in the birchbark cradle; Harmon to his woodcutting and tending his palisades ~~before~~ lest he got fined again.

⑧ TO

70-71

The most scurrilous attack against Magdalen's reputation, never lily white at best, also involved this same attorney, Mr. Pawling.

Magdalen was vilified in her own home by a jealous pair of women, neighbors Sara and Anna, who were obviously envious of her stylishness. Both called her a whore, claiming that she received her fine clothes from the young Mr. Pawling, her lover.

Magdalen then railed against Anna, calling her a thief.

They went to court, which honorable bench ordered all parties to prove their allegations. No follow-up in the minutes is recorded; the matter must have dissipated as steam from Magdalen's washtub.

Magdalen's "fine clothes", in the hard times following both the Esopus massacre and England's takeover at Kingston, causes one to wonder how really "fine"? Some castoffs by the wealthier Wall Street kin? A tax assessment in 16__ shows that a listing of the most affluent principals then included Manhattanites Evert the glassmaker, Assur Levy the butcher, cousin Gulyen Verplanck, even Pietersen the chorister and schoolmaster, but none of the ~~[illegible]~~ brewery-clan of Vignes except the cousin clan was listed.

Or did she obtain them as illegal pawn?

Or did Magdalen own one or two more green petticoats (women were vain of the number they could layer on under their short skirts) than either of her accusers? Possibly she had a lace trimmed petticoat? Or could she have been sporting high heeled leather shoes? With silver buckles yet? Dutch women were decidely more worldly than ~~their~~ their English Puritan sisters of the period, and flaunted the best they could afford

This friend Henry Pawling appears frequently in Kingston accounts, not all to his honor, the least of which is that the court accused him for not ~~freeing~~ cleaning his portion of the public street of slops, and for maintaining his portion of the palisades no better than did Harmon Hendriks his friend and neighbor who was probably a good deal handier with his broad ax, and the sword for both had been soldiers.

Pawling ~~He~~ was not without esteem in the village despite his untidiness, for a year after this court case defending Magdalen, he was hired at public expense to spy on savages and to bribe them with "little presents" in order to ascertain their evil intentions toward Dutch settlements.

Harmon accompanied Pawling on the Wawarsing mission in 1672 for he, and young Beekman, the sheriff's young son who shirked guard duty when Harmon was ~~corporal~~ called the buffalo, purchased jointly a tract of land from four sachems on the Minisink trail at a place called Mombaccus. Harmon was to lease ~~out~~ this land to a boer who paid him 200 schepels of wheat yearly until it sold to Harmon's son-in-law Leendert Cool who had married his stepdaughter Marritje, born of Magdalen and Kees the sailor.

The Rosecrans were to spend their declining days at a nearby farm known as Stony Point on Pieter Kill, and young Beekman, too. Apparently Harmon held no animosity against young Beekmen in making this land transaction in the valley of the Rondout, reserving his hatred rather for Capt. Thomas Chambers for not testifying in court on his account in the bitter legal battle waged with Sheriff Beekman over this incident of the minors' cadet duty to his corporal.

But the Rosecrans did finally fall out with long time friend Pawling, now constable, an office not above their suspicion. Over a dead sow.

For five years they had known that lying Pawling was the killer of Tjerck De Witt's pig. They knew it, for their son-in-law Cool then in Pawling's employ, had confided to them that he had been forced to fetch the carcass of a strange looking "raccoon" over to Pawling's gate in a cart.

Morever, Marritje herself, Cool's wife, had seen the ensuing knife duel the next day when accuser De Witt's blade keenly sliced pig-stealer Pawling's proud trusses, dropping his fat gray breeches about his knees.

Unbeknownst to ~~her~~ Magdalen, neighbor Pawling had indeed shot and butchered De Witt's pig, surreptitiously storing the chops and hams in the Rosecrans cellar. Discovering their pink freshness in her own bacon barrel, she flew to Pawling's to ~~beg~~ demand ~~him to~~ the instant remov~~ed~~al of this ~~unwanted~~ UNSOLICITED meat back to his own house & cellar.

It was one thing to have pig stealer Pawling for a freind; another thing to have young Cool, however innocent, indicted as an accessory to a theft. He could get his ears cropped for that under the Duke's Laws.

So the pig and the knowledge of ~~the~~ its theft stayed well buried for 5 years - for Pawling literally buried this strange "raccoon" under his cellar floor. When Pawling moved, the new owners of the property unaccountably found pig bones working up from the soil.

Gossip led to slander, and Magdalen and Cool were brought to court by the slandered party, Capt. Pawling. They called him "knave" & he had to vindicate his reputation, such as it was.

The court, now Anglicized, had a fact finding jury of seven. In high dudgeon Magdalen herself led the jury to Pawling's old cellar in their neighborhood. Sure enough under her supervision, workers unearthed pig bones from under the dirt floor.

Confronted with this porcine evidence, Pawling paid a fine of 200 guilders. As assessories after the fact in failing to notify authorities of their suspicions at the time, Magdalen was also assessed the same amount, but Cool got off with a fine of only 100 guilders.

11a

1673

The year of 1673 ushered in a new phase of the Dutch-Anglo wars, as we have already seen the third and last one. Kingston and Albany soldiers were summoned down river to "protect" New ~~York~~ Amsterdam from a ~~Dutch~~ fleet of 23 ships and 1600 troops ~~bent on retrieving its lost colony.~~ from the usurping Briton. ?

The Dutch were successful if only temporarily, partly because the rusty cannon of the English collapsed upon returning fire.

This was long enough for Albany and Kingston to be taken again, and for their magistrates and constables to swear fresh oaths of allegiance to the victor. Kingston changed to still another name in its long list of appellations - to Swanenburgh. Grevenraedt, a N.Y. merchant sent up river to spy on illegal river traffic, was appointed the local sheriff.

All this English battering and these constant changes were taking its toll, even in the mind. It appears that about this Sept 1674 time some Wildwyckers were entertaining the notion of witchcraft, a time-honored English belief. In these days, Tjerck Claesen de Wit, formerly village magistrate, called Barbara Jans, ~~deacon~~ Deacon Jan Willemsen's wife, a witch, opining that she would have "sunk down", if not.

Had huys-vrow Barbara been subjected to the notroious English ordeal by water, or what? In any event, the deacon fled to his wife's defense, demanding proof of the accuser, and it wanting, reparations of honor.

Nothing more came of this accusation. Dutchmen clearly preferred goblins to witches, and there were no witch executions in provincial New York as in the Puritan colonies.

Colve was to serve New Netherlands only a short while. Within a few months the warring factions in Europe drew up a new peace treaty which restored New Netherland to England. And so it remained.

Colve was forced to surrender, and cruel Maj. Edmund Andros now was appointed Gov. to remain in that position until the Duke of York recalled him under ~~tha~~ a great cloud in 1681. Everyone in N.Y. & New Eng breathed a sigh of relief when ?

1673-74

11c

Lord Governor Colve's holdings were offered at public auction. Magdalen bid on one of his cows.

Perhaps Colve's cow was misrepresented or withheld its malk for the children's suppawn. For when the associate vendue master came to collect, Magdalene sharply punctuated her declaration to withhold payment for said animal with a heavy hand. She fetched the collector a hearty blow on the chest.

Husband Harmon Hendriks, called to appear before the court along with his stubborn spouse, declared ~~as well~~ he had no~~t~~ intention of paying either. After all, wasn't Colve ousted?

Nevertheless Magdalene was court-ordered to pay not only the price of the cow, but court costs as well.

1675

Ex-Governor Colve's fine cow must have given Magdalen's family more than milk for the children's mush. Ample steaming piles apparently, more than was needed for Harmon's garden, as can be ascertained from the details reported to the court in the manure case.

Why the paucity of the mest vitten - the manure pile - in a rural village like Kingston can not be imagined. Perhaps by this time the boers had moved out flintlock, stock, and barrel to their outlying farms as a more isolated existence ~~it~~ was now considered safe.

Loquacious Harmon must have promised the fertile pile to neighbors all around, for 3 quarrelsome neighbors met in his garden to argue their claims - Jacob Govertsen, Jan Lootman, & Jannetien Hillebrants. Perhaps Harmon was out there working the friable soil for his cucumbers ~~seeds~~, for it was April and seed time.

Meanwhile Jacob's wife Gertruy Jansen had forked the supposed donation of fertilizer into her own garden.

Harmon bristled: Then just get it together again!

When Gertruy laughed at the prepostrous idea, Harmon threatened to kick her behind.

Jacob, then called Harmon a "whoremonger". Harmon then demanded proof, and said: You old "rascal", falling back on his favorite term of opprobium, and grasped Jacob by the shoulder. Whereupon Gertruy racing to her husband's defense beat a hole in Harmon's head.

The case was resolved in a manner of speaking, in May after another altercation, this time at Jacob's place. My. 1675

Then the sheriff haled the two couples before the Honorable Court, Harmon and wife Magdalen, and Jacob and wife Gertruy, all charged with being quarrelsome neighbors. The Duke's Laws ———

It seems that after the usual round of spirited name calling by all in question, ~~Harmon~~ it was established that Harmon had indeed beat the other husband with a stick in Jacob's own yard, which according to the court minutes, was an "affair of evil consequences" - Details not cited.

The Court ordered all parties to live together in peace as neighbors, and furthermore to pay a fine of 300 guilders, the lion's share of which was paid by Harmon, the originator of that particular segment of the continuing quarrel.

Quarrelsomeness had become a way of life. The Kingston pulpit was vacant for 10 long years after Dom. Blom tendered notice of leaving his charge, as any inclination to continue here in this place ended with the death of dear departed companion, Anna. So he left the fold to the wolves, only requesting the Honorable Court to collect his salary sadly in arrears again. The Court promised to obtain as much as possible "in these hard times", and send it to his comfortable place in the Fatherland.

Seven winters in the pulpit in fur cap and mittens with snow blowing in the open door, seven springtimes of christening round heads from the dipping bowl, seven summers of Indian massacres and Dutch reprisals, seven autumns of hearing children's catechisms on Wednesdays - Blom left that pulpit but not before Magdalen Dirx christened her fifth child Hermanus, prob. for the worthy divine himself.

The Rev. left godspeed, sandwiching his exit between the Anglo-Dutch wars while escape was still ~~beckoned~~ possible.

Perhaps Domine Blom's returning to Holland in 1667 left the Kingston pulpit vacant for too long, for no regular minister served this charge for the next decade ~~10 years~~. Had it lowered Sabbath observance and morals; did it contribute to the universal quarrelsomeness? Or was the Sabbath simply a good day to whap as well as worship? For Sabbath fights were not uncommon, even if drinking at the tippling-house was.

Once Jacob Jansen who hired Wittaker's horses and spiritedly drove them 3 times around the village on a very warm Lord's day - which spin may not have greatly lathered the team but it heated the owner - for said Wittaker fetched Jacob many a crack with the ubiquitous stick. So much so that the team's owner was obliged, after the Court so ordered, to pay "pain-money and doctor's fee".

On another Lord's day during this pulpit vacancy it was Harmon Hendriks who fell in with the Sabbath laws. [OVER] → Jan '68, '69

Better Harmon ~~he~~ should have been in the unheated kerk cold as it was, wrapped in animal skins and nodding during the long sermon read by the voorleser, a humble minion of church not allowed to preach. But he was on the streets that January day. Perhaps he was sinfully pushing his children downhill on their sleds, which coasting was supposedly banned until after last preaching. But, of course, there was no preaching, the voorleser was reading.

But children like some papas were not regular in church attendance. With Dom. Blom gone, church attendance had become irregular.

What initiated the quarrel is not known. It had been recorded that Harmon took a stick and accosted Jan Hendrix and wife and beat them. Harmon sullenly informed the court that he did not beat the wife. Which proves that chivalry was not entirely dead in Kingston.

72/13
By now the godless Sunday conduct of fishing & bowling was worth a 12 guilder fine. Tavern drinking guaranteed a 25 guilder fine and 12 hours in the stocks, for stocks & pillory had been set up in every village.

1676

Within a decade of the clerical vacancy. a dearth of the gospel was so keenly felt in Kingston that concerned Dutch and English petitioned Gov. Andros ? to ordain Petrus Tesschenmaeker as their domine.

This Petrus, having ~~had~~ already obtained his BD from the Univ. of Utrecht, ~~and~~ could speak both languages, a skill highly desired by this community of mixed tongues. But he was only licensed, not ordained, and Stuyvesant had made unordained preaching illegal.

This new Eng. Governor Andros, not wanting to meddle in Dutch Reformed policy as he had been empowered by the Crown as head of state only, declined to do the ecclesistical honors. So Tesschenmaeker had to serve as an itinerant substitute domine of sorts, but was released upon the appointment of a regularly ordained man of the cloth.

Then Dom Petrus sailed away for Surinam, returning later to NY only to be massacred at Schenectady by French and Indians there. Meanwhile several ~~Rev. Van Gaasbeeck~~ domines alternately accepted the call to Kingston; one of them Nucella ~~while there he~~ issued the marriage banns of Arie Van de Mark and ~~Saartje Bont~~ who had suffered from the same ~~the~~ holocaust at Schenectady which had slain her domine and burned him to ——

ck this Dom.

This couple became ancestors of the writer of this narrative.

It must be noted here that Arie's ~~old~~ father Thomas Van de Mark was one of the 49 petitioners requesting Domine Van Gaasbeeck as the Kingston domine, to replace ~~after~~ Blom's ~~departure~~. And he was a Papist!

Harmon Hendriks did not sign this petition, of course; he let well enough alone, for he probably fell in the category of those who feared "neither MAN, ~~God~~, God or the Devil". as the clergy claimed. But by now Thomas VandeMark had married Jacomyntje Jacobs and they were the parents of a tiny two year old, Arie. 2 Living seven miles from old Wildwyck in the village of Marbletown, they may have been dismayed at the thought of rearing a son in a godless settlement without a cleric in sight, or sound. ~~to say nothing of the crucifix of his youth~~

Meanwhile the "comfortable" but vacant parsonage Harmon helped to pay for under ~~pain~~ duress of fine suffered great deterioration. Repaired at public expense, it was readied to lease to a schoolmaster, providing one could be persuaded to serve.

Teaching was neither a popular nor profitable profession in those days. Schoolmasters were as hard to come by as were Domines, & both must be credentialed. As it was, The Dutch colony's first schoolmaster ~~took~~ had to take in washing regularly to make ends meet in New Amersterdam. His successor was limned ~~a~~ a lazy rumpot, mainly a carpenter by trade. But at least none of the early Dutch schoolmasters were convicted felons, as in Virginia. And Though red-eyed with overmuch liquor they were reported to be less cruel than the New England schoolmaster with his Geneva Bible ~~and hornbook~~ Manhattan and ~~ink wells.~~ hornbook. So obstreperous Magdalen Dirx & her rowdy siblings & cousins got off easy. Comparatively

Dtutch children were, — well, frankly rambunctious, in school and out. Profit not prophets was ever the motivating emphasis, in home and elsewhere. While the printed page may have held high esteem in Holland, here in the wilderness children were needed in field and garden, not in school pouring over the hornbook learning letters. Here the priorities ~~were~~ in order ~~were~~ — the soul in theory, then stomach, in practice, and lastly, the mind.

Magdalen Dirx had several children of school age during the 15 10 year vacancy of Wildwyck's pulpit, and her older children may have fallen just short of illiteracy as churhh and school went together as hand in glove. ~~Did~~ Had they attend school they would have learned to read prayers and the catechism, and to be introducted to the Ten Commandments ~~where~~ whether anyone in town kept them or not. Psalms and Proverbes were the basic textbooks. They copied sums from the teacher's sum book, penned their letters with goose quills, and were dismissed with another prayer, only to ~~run~~ race pell mell to their sleds plopping ~~their~~ red coated bellies down for a swift glide, or To may hap to thrust yellow stockinged legs into skate straps to skim winter ice. Or more often to take up digging spading fork to ~~hoe among the~~ fall ~~cabbages~~ ~~parsnips~~ turnips, or head to the cowsheds with milk pails banging.

Magdalen's ~~[illegible]~~ Rachel was 15 before Wildwyck's second pastor Rev. Van Gaasbeeck was installed; she had been 5 when Dom. Blom left. As third child, she may have been one to fall into a near illiteracy crack widened by the decline of the church. But ~~she~~ Rachel was to redeem herself in her mother's ~~eyes~~ eyes by joint ownership in much land at Mombaccus when she married millers Gysbert Van Garden, son of Commissary Albert Gysbertzen. Their Rieter, Aaltje & the 8 other children were to grow up in the kerke when it managed to stay in town long enough.

Dom. Van Gaasbeeck hailed directly from Holland. In a letter penned to the Amsterdam Classis he thanked the Lord "~~m~~Most heartily for his undeserved grace in protecting us from dangers of the sea and the pirates". He entered upon his ecclesiastical duties "in the fear of the Lord". He found all the inhabitants "well inclined toward me". Well, not all perhaps, for he had trouble in ~~collection~~ collecting enough salary to serve the Lord here and His people. More than Harmon was tight-fisted.

He pastored 3 congregations, Kingston with 80, Hurley with ~~20~~ 30, and Marbletown with 20 where resided the Van de Marks, who were to baptize 7 of their 10 children in the kerk, ~~altho~~ despite the fact their father remained a Papist.

Van Gaasbeeck wrote that "God Almighty has been pleased to bless his work, so that my congregation has made progress in ~~virtuous~~ VIRTUOUS living, knowledge, and godliness", altho he admitted the struggle he had in getting things in order and in conformity with Reformed polity. To which end he conducted ~~He therefore~~ catechism classes not only on Sun as expected, but also on Tues and Fri evenings as well to make up for the long period of moral laxiety. Children memorized psalms - esp. in readiness for the catechis examination

God back in Wildwyck! The irreverent woodcutter's children may well have benefitted by the revival of the catechism. [OVER →] And about 1680 ~~his~~ their Mag & Harmon third child Rachel also married, to a Gysbert Van Garden in the church, in Van Gaasbeeck's new kerk of stone and stained glass. ~~And~~ But their good Domine died ~~left~~ that same year, and portents appeared in the sky. A large comet appeared at 2 PM in the Dec. sky altho it was fair & sunny; ~~and~~ its long fiery tail was nightly seen soon after twilight for nearly a month. This was viewed as a sign from an avenging God about to visit an unrepentant people with dreadful punishment.

Wildwyckers suddenly became interested in a day of humiliation and prayer.

Marritje, Magdalen's firstborn of Kees the Sailor, of course, already knew it having been reared in the Manhattan *kirk* by her "Orphan-master" Uncle Abram Verplanck the trader. By now Marritje had married Leendert Cool & was living in Kingston same as her mother & step-father Harmon Hendricks

In 1683 the first N.Y. representative assembly sat under finalized British rule in order to make laws, among them protection of life and property. Not that it did Aeltje Claes, much good.

This was the year that Magdalen appeared for the last time before Kingston's Honorable Court - as a witness for a belowed friend Aeltje Claes
againdefended from a sheriff ~~20 she did~~
whom she ~~defending then from~~ 20 years earlier ~~and threatened to~~ when she hindered
Sheriff Swarthout in his duty of arresting Aeltje in Kingston for some offence or another.

This current dispute involved a garden spoiler from among the natives, the Constable Fisher (who had slain ? ________ in1667 and was acquitted, being English), and Aeltje, the confiscator of the Indian's gun which he ~~had~~ allegedly had willingly surrendered until the offended party, Aeltje Claes, was properly compensated for all the damage ~~he~~ wreaked on her carefully tended carrots.

It was Magdalen who identified this Indian culprit, for she had found him in her own garden, sitting drunken and dirty in a washtub of her own freshly clean laundry. She had rebuked him then for throwing clean linen hither and yon, asking him, in the Indian's own language, what in the world he was up to. He replied that he was looking for his lost shirt.

Constable Fisher had made Aeltje surrender the gun to the Indian, minus any compensation whatsoever for her ruined carrot bed and ~~the~~ damaged the garden gate.

Aeltje wanted justice, as promised under the new laws - protection of property.

Despite Magdalen's corroborating testimony, the court fined Aeltje 20 guilders - for falsifying the garden damage and for falsely ~~claiming~~ seizing the Indian's prized weapon for compensation for same.

In 1683, 12 counties were created by Gov. Dongan, among them Ulster. Comprising a larger area than now, it included the townships of Kingston, Hurley, Marbleton, Capt. Chamber's splendid manorial Fox Hall, the new huguenot settlement on the Wallkill called New Paltz, and Newburg on the Hudson River.

In 1683 the first N.Y. representative assembly sat under finalized British rule in order to make laws, among them protection of life and property. Dongan was now colonial governor.

Twelve counties were created, among them Ulster. Comprising a larger area then than now, it included the town(ships) of Kingston, Hurley, Marbleton, Capt. Chamber's spendid manorial Fox Hall, the new Huguenot settlement on the Wallkill called New Paltz, and Newburg on the Hudson River. ~~These towns must be governed by local officials~~

Harmon Hendriks was among the furious when ~~Kingston~~ Local officers ~~were~~ appointed for these Ulster towns ~~of Ulster~~, stemmed from among ~~many of whom~~ ~~were~~ the formerly despised British soldiers discharged from old Fort Esopus. This ~~became~~ ~~the~~ bone of contention in Kingston. caused Burghers and country boers ~~were furious~~ to take action.

Kingston burghers in 1684 therefore petitioned Gov. Dongan for liberty to choose their own town officers, to levy their own taxes, and to pursue their freedom to conduct their own river transport of farm products by sloop to wherever they wished. And why not, for they had long been doing that since procuring their own land from the Indians?

Among the 64 signers of this petition were Harmon Hendriks and Gysbert Van Garden, his ~~the~~ son-in-law of 2 years who had married ~~his~~ daughter Rachel. And Capt Thos. Chambers, of course

Gov. Dongan and his Eng. council down in the City of New York, taking a dim attitude ~~atti~~ toward the sacred right of petition as understodd by the Dutch, arrested all 64, indicting them for "riot", albeit one placed only on harmless paper.

Pleading guilty, Harmon, Gysbert & other ~~these~~ freeholders except for Chambers paid their £5 fines and were put on bail until trial. Then the august council, claiming misguided action based on bad advise, reversed itself and remitted the petitioners' fines. Chambers faced a jury, & was forced to pay £50. Donagan found it politic to make amends by granting Chambers 300 more acres thus creating Foxhall Manor for him. The difference between being Eng. & Dutch!

Harmon and his son-in-law Gysbert were now free to go. And go they after they paid their smaller fines.

did. Left the village of Kingston bag & baggage, and took up land elsewhere in the county, Indian land to be sure ~~and~~ but far enough away to have some privacy from the Court. And distance from the Governor, ~~and~~ the church and its domines. Snoopers, one & all.

Older settlements had been giving way to fresh dreams and new settlements right along. They too wearied of Snoopers.

Even the Walloons over at Hurley (Niew Dorp) found it expedient to start their own French enclave down by the Shawangunk Mountains where some of their number had earlier suffered capture from the Esopus before they were rescued by Capt. Kreiger's armed troops ~~band~~ and Louis DuBois' avenging sword.

And Some years later Louis DuBois himself led the Walloons to the river valley they called Wallkill to found the new settlement of Die Paltz.

For as more Huguenot exiles sought refuge in Hurley, tensions mounted. This can be seen in the case of ~~the French~~ Harmon Hendrick's good friends, Blanchan's miller's unwillingness to grind Dutch grain for some ~~Dutch~~ citizens he did not like, snooping De Witt for example.

OVER

There had been tension from the day Niew Dorp pulled itself from the charred timbers and straw of the Esopus massacre and began to rebuild - houses, barns, a fort. Walloon Mattys Blanchan built the village grist mill. As it turned out it gave him a powerful hand over the staff of life, for all villagers, including the Rosecrans, depended on its operation for flour. But the villagers got their daily bread, and the Walloons thier steady supply of French ~~wine~~ brandy imported by the miller to be dispensed in the Tapster ~~House~~ of his ~~son-in-law~~ daughter Irene's husband, Louis DuBois. ~~and~~

Things may have gone more smoothly had not Magistrates Albert Gysbertsen, and Tjerck Claesen de Wit and ~~the~~ Sheriff ~~Roelof~~ Swartwout not been commissioned by the Honorable Court, to ride the 3 miles thru the woods to inspect the new village, Risen from the ashes & its palisades to see if they were in "good" sufficient state". Nieu Dorp was now given the English name of Hurley. ~~in honor of~~ 1663

Was the Rosecrans' apparent affinity for Matty's Blanchan due to his being of Walloon heritage as was Magdalen; or because he lived under the shadow of smuggling at the same time he milled their wheat; or because his imported brandy was in ~~greatly~~ popular demand~~ed~~ at Louis Du Bois' taphouse?

In any event, it would be nearly a century before descendants of both families would again live together in harmony in the New Paltz Louis Du Bois started, for here the Rosecrans great great granddaughter Catrina & her Joseph Codd would faithfully serve the Dutch kerk for nearly 40 years. as voor leser & schoolmaster

While there on ~~duty~~ inspection tour, Tjerk Claesen got to snoop~~ed~~ing as duty demanded. Entering Louis Du Bois Tippling house he discovered 1/2 anker of fine brandy with no sign of a stamp that Burhans had ever collected the Gov.'s ~~Stuyvesants~~ excise tax. As a matter of duty The product was confiscated on the spot, ~~while~~ & soon after the miller Mattys the importer under suspicion as "Smuggler" hastily declared his other shipments & paid the excise. Was not this tantamount of admission of smuggling?

Mattys claimed the anker valued at 120 guilders was flat-out stolen. And by snoops who had exceeded their authority as there were local authorities in chg of these things. And he called the magistrate of Kingston a thief, Tjerck Claesen had been mag. in 1663 & still was in 1668 (over)

The confiscated or stolen ~~wine~~ brandy, whichever, was carted back thru the woods to Kingston as evidence. Capt. Chambers, also a mag. in 1668 for one, proceeded to drink it as only an Englishman of cultivated tastes and several cuts above ~~the boers~~ these humble knew how - ~~in~~ from a tumbler of real glass.

The smuggling case ~~was~~ lay smothered for five years, but not laid to rest. For Tjerck Claesen magistrate held a penalty over the Walloon miller's head. By now Tjerck himself was a large land holder & con't to be mag. in 1668. living at Hurley, but his fellow magistrate Albert Gysbertsen was dead. Whether Gysbertsen also helped himself to the Confiscated brandy or not It appears that Tjerck Claesen expected Mattys to grind his meal and flour - gratis, it must be supposed.

When the Honorable Court convened in Oct. of 1668, the case of the stolen-smuggled wine was resurrected by the smouldering miller whose great age belied the real fire in his bosom.

Mattys told the Court: Tjerck Claesen hates me. If he were starving, I would not grind for him.

One of Matty's married daughters chimed in: Nor will I.

According to the written minutes, the Honorable Court ~~af~~ was of the opinion ~~a~~that this was not show of Christian love.

The 1663 offence was taken to the Manhattans & the appealed before Gov. Stuyvesant but apparently was not rectified. – still accused of smuggling but Gov S. did ask Chambers if he had ~~stolen~~ drunk of the stolen wine. In 1668 Chambers could not remember what he told P.S. in 1663. Collector, Burhans for P. Stuy. could not produce proof as his papers were burned in Esop. massacre

Tjerck Claesen complained: The miller's son-in-law sneers at me: 'I thought you were going to make my father grind'.

Tjerck Claesen appaled ed to the Court for fair play: I once put out the fire in the guardhouse which threatened to damage the mill. If it should happen again, I would not put out ~~may~~ my hand to help. Were not he and other Dutch obliged to the ship~~-grain~~ to Albany to have ~~it~~ their grain ground because of Mattys Blanchan's obstinacy?

Mattys: If I were master, I would hang Tjerck Claesen.

Outcome: The Honorable Court ruled to discipline the miller as a defamer of Tjerck Claesen's honor and reputation as he had falsely accused him of being a thief and dishonest magis judge.

¶ According to the court record "after calling upon God's holy name . . . the Hon. Court despensing justice . . . sentences and condemns Mattys Blanchan for his committed offence and false accusation against the person of Tjerck Claesen de Wit; out of consideration of his advanced age, tho deserving more severe punishment, that Blanschan shall with uncovered head pray God and the Court for forgiveness and admit that he knows nothing concerning the person of Commissary Tjerck Claesen but what is honorable and upright, and to be banished during one year out of this jurisdiction as soon as the river is navigable, and besides is sentenced to pay a fine of 600 gldrs light money . . . and shall remain under arrest . . ."

Harmon Hendriks had had a similar sentence in the case of his alleged slandering of Cornelius Wynkoop except he was not banished. And Mattys appealed his H Pawling —

Some of the Walloons ~~families~~ here at Hurley made a better move — they banished themselves, or least took Fr leave. for nine frustrating years later ~~nine~~ 12 of these families made a deal with the Esopus remnant along the Shawangunk ~~Mts.~~ Rampart in s.e. Ulster County for a large tract of land, persuading Gov. Andros to grant the official patent for the 144 square miles. In the spring

#1. For Wildwyck, now the Eng. Kingston, had sheathed its claws to the point it purringly welcomed the new ministerial appointment without scratch or bite, or so Dom. Weeksteen, formerly Lat. schoolmaster of Haarlem, felt as he wrote the Classis back home: "We were received here in such a manner that nothing at all was wanting. Imagine, if you can, the most remarkable friendship which is shown to us daily by our beloved congregation."

But perhaps the great comet a few months earlier appearing in winter skies fearfully inspired the reception. A few miles north, Albany Commissaries had report a Dreadfull Comett Starr Dec. 9 at two in the afternoon in the Southwest with "very fyery Tail." "It appeared daily for — days & was the astonishment of all spectators who viewed it as a message from an Offended God, for Calvinists of the day, reluctant to believe in personal revelation thru the Spirit as taught by Anne Hutchinson or the Quakers on Long Island, saw ominous prognostication in natural phenomenon.

on back
of p. 12

of 1678 they loaded ~~up~~ 3 oxcarts with goods and children to take possession of the Wallkill valley. Mattys Blanchan remained behind to stay ~~in~~ with the business ~~taken over by his son;~~ carried on by his son, also Matthew. ~~jr.~~ Junior sold the liquid product on Sunday during divine services even as his brother-in-law Louis the Wallon was founding New Paltz as town leader and the ~~a~~ church ~~and became its~~ ~~as~~ as a deacon. Mattys Blanchan became very rich & left his daughter Irene w/o Louis Du Bois, a wealthy woman. Grist & brandy spelled guilders.

But Harmon Hendrik having decided to leave Kingston was not interested in settling in a French enclave as some of his descendants (Catrina et al) would ~~be~~ later on. He desired something more primitve, less religious. Wilder, like Wildwyck in the old days (OVER #1)→

Having rid himself of the property acquired from the Indian Kentkamin a couple of years earlier, ~~he~~ Harmon and Magdalen packed up household goods and took leave of Kingston with their ~~7~~ 8 children. But not far, only about ~~20~~ 15 miles thru the woods by oxcart over rough ~~foot~~ Indian trails to the Rondout Valley near the old Indian fort destroyed by Capt. Creiger's avenging band over 20 years earlier (in 1663.) To a place ~~still~~ ~~then~~ called Mombaccus. It would later be called Accord of Rochester township [Ulster Co], or just Rochester in their last days.

They did not go alone with just their minors of course. . Their married daughter Rachel and her husband Gysbert also took up residence here, on the nearby Peterskill. ~~Ad~~ ~~Alexander~~ as did son Zander. Magdalen's daughter by Kees the Sailor, had already moved up there with her husband Leendert Cool, on the Stony Point grant.

The ~~woods were~~ timber ~~at~~ this time was still full of wolves ~~these days?~~ if not of Indians. Records at Mombaccus show that even after Harmon's death, son ~~Alexander~~ Zander and his sons were still collecting bounties on wolves, at 12 to 16 shillings per pelt.

In this timber on the Peterskill these men - Harmon & Zander & the son-in-law Gysbert set up a mill operation as sawn planks were much in demand for settler building. By damming the stream they got enough fall to turn an overshot water wheel. Slow in operation, the saws could still make 2 or 3 cuts at a time, & longer cuts than the old saw pit arrangement of Gysbert's youth. It beat a forest ax any day, & Harmon felt successful at last.

Living quarters claimed a humble room in the mill, but then as planks became available a house and outbuildings alongside the quieter mill pond provided a more comfortable existence. With the young ones to help in the garden and clearing, life became tolerable. Even good.

#1.

For Wildwyck, now a more pastoral English Kingston, promising a future of milk + honey as preachers said, had sheathed its claws to the point it purringly welcomed the new ministerial appointment without scratch or bite, or so Dom. Weeksteen, former~~ly~~ Latin schoolmaster of Haarlem, believed as he wrote the Classis back in the Fatherland: "We were received here in such a manner that nothing at all was wanting. Imagine, if you can, the most remarkable friendship which is shown to us daily by our beloved congregation".

But perhaps the great comet a few months earlier appear~~ed~~ing in winter skies ~~fearfully~~ judiciously inspired the joyful reception. A few miles north, Albany Commissaries had reported a Dreadfull Comett Starr December 9 at two in the afternoon in the Southwest with "very fyery Tail".

It blazed daily for __ days and was the astonishment of all spectators who viewed it as a message from an offended Deity, for Calvinists of the day, reluctant to believe in personal revelation through the Spirit as taught by Anne Hutchinson or the Quakers on Long Island, saw ominous prognostications in natural phenomenon.

MOMBACCUS PIONEERS

Harmon Hendriks and Magdalen Dirks ~~at least~~, likely ~~were ones~~ to LEFT ~~leave~~ Kingston without regret, prob. sometime in the 1680's, with even less than in departing New Amsterdam in yellow-ticket disgrace a quarter century earlier.

Now that town was New York, a city second in size to Boston, with a population of 5,000, many of whom were residing in fine brick houses. Privileged, its powerful held famers upriver in bonds, requiring all their grain to be milled here instead of in local grist mills ~~locally~~ until yeoman felt at the mercy of millers and bakers as their hard won ~~earned~~ crops were undervalued.

Even Kingston ~~too~~ had become more settled. Most of the stumps in the street had been pulled out, thanks to laws which made the nearest householder responsible for same whether or not on his actual property. By now the Dutch had discovered the pail of suds and scribbrush.

Considered now the Egypt of the colony, providing grain for export even to the West Indies, Kingston ~~it~~ had become picaguned to death by burghers requiring the cleaning of corn with all but scrubbrush. Rules, rules, rules. It was one thing for rules that said no more than 2 Negroes could congregate on Sunday under threat of fine or whipping, and another thing to fine free men for racing on the streeets. How could longtime low-flaunting Harmon expect his growing sons to keep the sleigh + the cart to the legislated trot? Black slavery was now recognized. Had not wine-bibber Barendt and Bastiaen the Negro and Mingus not been hired out to seasonal field work by their white masters? With masters collecting their wages?

In his final departure for a new wilderness, Harmon may have passed privileged Thomas Chamber's great manor on his great tract of land. Fox Hall, his old captain ~~he~~ called it, like an English lord.

Harmon remembered when its "lord" was known as Clabbordt, clapboard, for the type of construction performed ~~he did~~ at Renn____ in the old days of building Dom. Megapolensis' kitchen. Up on that patroonship, this self-styled Lord had started as carpenter. A worker in wood as himself, ~~also~~, only he labored down in Wildwyck where he ~~himself,~~ too a worthy man, had fared far less well. The difference is being Dutch or English!

And now Chambers' great hall and barns and livestock and acres of corn with Turkish beans twining about the stalks! Clabbordt, indeed! His old despised militia Captain, his High Mightiness captured once as himself and on the same day by the same Esopus. And he Harmon the more clever soldier had managed his own escape and did not have to e bought with a ransom price. Him at Fox Hall rich as Solomon, and with not a chick or child to his name, save the adopted Abraham, son of Dom. Van Gaasbeek whose widow he had married upon the preacher's death.

Now he, Harmon, had issue of his own. ~~Nine~~ Eight sturdy ones living, and Zander marrying soon to carry on the line of strong blood born of honest whalers and brave soldiers to Portuguese lands.

But, of course, Harmon that day of his flight to the freer life up the Minnisink trail had no way of knowing ~~it~~ his own name would soon be forgotten in the annals of men, except in lineage by the few in search of family roots, and this done by way of impersonal public records.

But for Chambers this was not so, for Kingston citizens 250 years hence would erect a great granite monument in his honor and inscribe thereon - 'To the memory of Thomas Chambers Lord of the manor of Fox Hall, and one of the Founders of the City . . . .'

Harmon not a city founder also, he with forest ax and woods'clearing contracts, he with soldier's cutlass and militiaman's musket? And he remained on the roll of active militia until he was an old man.

As yeoman (the English term having replaced the Dutch boer) on Indian lands on a Peterskill mill site, Harmon Hendricks fared better on his own Mombaccus acres than as a small burgher snubbed closely to Wildwyck's narrow streets and narrow ways. He may have milled~~x~~ lumber for early settlers before son Zander and son-in-law Gysbert took over ownership of the saw mill.

Sawyer Harmon, not woodchopper; it had a nice ring to it.

Things had gotten better for the Rosecrans family right along. Harmon had been able to add to his land holdings - thanks in part to Magdalen's share of her father's estate on Long Island. Before he died in 1675,

Dirck Volkertsen "de Noorman" had become a holder of many morgens here along Smit's Marsh and Mespachts Kill. He resided in comfort at Bushwick. One document shows he was required to leave 2 feet between the Volkertsen house and the Bruynsen house to serve as an alleyway. Let us hope their proximity made them better neighbors than his daughter Magdalen ~~was~~ had ever ~~to~~ managed to be in Wildwyck 80 miles to the north.

Unlike Magdalen ~~his daughter~~ who was known to read and write and even converse in 5 languages, Dirck had to sign all the public records with his mark, a scratch of the pen that to this observer ~~looks like~~ resembles nothing more than an arrow thrust upright through the bottom of a chair.

In one way or another Harmon Hendriks had spare monies to spend at estate sales. At one auction he bid for an earthenware pot, 2 wooden basins, a chair and milk strainer, cheerfully paying 15 guilders and 5 stivers for the lot. Another time, what satisfaction he must have had in successfully bidding 33 guilders and 13 stivers for deceased Cornelius Wyncoop's table and sow, for Wyncoop had once sued him and his ~~chopping~~ woodchopper partner for supposed breach of contract in a land clearing deal. In time Harmon even bought an Indian's lot and kaboodle at Marbletown - his house, barn, haycock and all the wheat and rye sowed on the land.

He had even been able to afford to ~~employ~~ hire a plow boy for his own fields; as this Evert had once been one of the hated English soldiers of occupation at the redoubt, Harmon found it expedient to gleefully charge him for property damage to his plow, plus the price of bread consumed, to offset the hireling's wages. That should make up for the goat lost to Cage the drummer! Oh, the mills grind slowly, but they do gr~~a~~ind exceedingly fine!

Harmon's timber cutting business presents a~~n~~ strange twist to this ~~observer~~ researcher. One of his contracts of 1680 shows him cutting and carting 5 24' beams, each 16" thick, that went~~o~~ into Wessel Tenbroecks' Dutch house. This house was to become a century later the State House at Kingston during the Am. Revolution,

—For elected representatives of the rebellious New Mork faction met in Tenbroeck's Kingston house to form a new state government. Harmon would have like that - a successful stand off of the British at last!, and in the very house he helped construct!

But as fate would have it, this historic house was then owned by a Abraham Van Gaasbeek, a descendant of the adopted son of his old arch enemy, Capt. Thomas Chamber of ye grande olde Fox Hall Manor!

The writer of this narrative knew nothing at all of ancestor Harmon Hendriks Rosecrans' part in the building of this historic landmark when she ~~vizzzz~~ visited the structure in 1991. If the original gigantic beams hauled by wood contractor Harmon were still visible in the ceiling, they made no great impression to this observer. What captivated her most was a door with the ~~strangest~~ feistiest of windows! To avoid the exhoribant glass tax imposed by the Br at a later date, pre-Revolutionary owners had used the green rounded bottoms of many apothecary bottles for the oaken door's window pane! Rebels would find a way!

NOW during the Mombaccus years, ~~the~~ Rosecrans' built a big Dutch barn to replace the goatshed. A larger coolhouse for the firkins of butter and cheese. A proper smokehouse for hams swinging from smoky rafters. ~~Their~~ His fields supplied grain for 8 pound wheaten loaves to keep ~~their~~ his children round and healthy.

His house alongside the mill pond was larger now, with a loft for the older boys still at home - Harmanus, named for good (now that he was gone) DOM. BLOM, Hendrick and Dirk; Alcoves ~~and trundle beds~~ remained for the girls Anna and Christiana; poor little Annatje had passed on in Wildwyck, the year of the Esopus massacre.

HIS ~~The~~ fireplace, probably still without facing tiles as that first Domine's, served nicely to warm the nearby alcove with its feather-bed, a gift from Magdalen's own snowy geese. A piece or two of pewter may have gleamed dully on the mantle high above the sanded floor. On the hearth sizzled a spider of fresh fat to deep fry crullers; in the cellar souse-tub went pig feet and hockies, for still the Dutch were frugal.

But now they had warm woolens spun from which Harmon's their own sheared sheep, carefully guarded against the wolves, & sons ever sought the coveted shillings in bounties. No more animal skins as in the wintry days of felling neighbros' trees in dark woods where a man could easily get lost if he had no more wits about him than Michael Sen whom he had to ~~find~~ track & bring back to civilization. For a goodly price.

He had his MILL; ~~plow~~; he had his rum and pipe. Magdalen had her flying needle, her SCHNAPS ~~schanpps~~ and pipe as well.

Although ~~Now that~~ the sword and musket hung silent now, life was quieter. It can hardly be supposed that Harmon and Magdalen themselves suddenly became quiet and subdued upon unhitching the oxcart on their Indian acres newly patented by Eng. governors. Surely they had not quietly laid aside the ubiquitous stick, the swift kick to ~~the~~ ample britches, the heavy handed salute with the hammer, the clenched fist of yesteryear, nor had suddenly stilled the vilifying tongue.

Not the Flying Angel, nor the whaler's son, this Sawyer of Mombaccus. It is rather that public records in this new place had not yet begun to be compiled. They beat the recording clerk into town, and the church. Hence their colorful lives sank only from present public view, and not necessarily to the censure of their times.

And so they came to this Mombaccus, the stock of Rosenkrantz ~~stock~~, freely translated "a garland of roses". Well hardly, unless you count the two sharp ~~thorsn~~ thorns Harmon Hendriks and Magdalen Dirx midst all the ~~scarlet~~ blooms to come on later. ~~And no business of their own.~~

These two needed room - raw space to tame with the roughened hands and uncultivated manners which characterized them. Let the Vegnes clan truckle to Dom Selyns + Gov. — on the city of N.Y. ? Let the Walloons have their polished Huguenot town at New Paltz. Let Marbleton go to the English soldiers. And who was town clerk over there? None other than that beer smuggling, ~~goat stealing~~, sword slashing drummer Ridsert Cage ~~who never paid his laundry bill~~ whom they remembered as a goat stealer + a dead beat quartered soldier who never pd his laundry bill. so well. And that Jorge who ~~thrust~~ sword ripped Dirk's breeches ~~thru~~ on Hillebrants' threshing floor. Let them toady to Mrs. Broadhead w~~ith her 100 acre~~s, ~~widow~~ wealthy widow of the fierce Captain gone now but not soon forgotten, him that threw Magdalen in the gaol on Nieu Jaar's day and her big with child!

They were the Rosenkranz family now - all of them - a name to go down in the annals of military history - a grandson Col. John Rosencrantz in something to be called the American Revolution to come a century later; another, military descendant even farther removed in time and space, General ___ Rosecrans of Ohio of Civil War fame. These ~~were~~ would number among, the descendants of son Alexander, ~~the millers descendants.~~ Fighters!

This eldest son of Harmon Hendriks and Magdalen Dirx, 'Zander, operated the mill on the Peterskill for years, the creek tumbling into the Rondout on its rapid way to Kingston where the family first began without a fixed surname. And with his partner, ~~adecent man of good business sense and much property~~, Gysbert Van Garden, son of Albert the deacon-magistrate of Kingston in the early days,

Both men in time would own large land holdings, and serve their township Rochester as well as magistrates and trustees.

Harmon Hendrik's Last Decade:

Harmon was to live at Mombaccus fewer than a score of years before death claimed him at the mill-farm in the late 17th century. [1692, or 1697)

During this time, he a prospering sawyer and yeoman and now subject of His Majesty James II, may have had scant interest in the Glorious Revolution which ended the long struggle between King and Parliament in England. Or so one would think.

But the militant Catholicism of this Romish monarch had never rested well with him or any other ~~the~~ Dutch of New York who still bore historical scars inflicted by Spain's Catholic Duke of Alva, and they were not sorry to see him deposed. And bloodlessly.

Not that New York colony was Dutch entirely. For by now this province had 1750 Dutch Calvinist families, the English 1360 families, and the French Huguenots 260 families. True, England held the political reins and would not loosen them again until the American Revolution. Meanwhile, it remained for these 3 ethnic-religious cultures to work out the compromises of toleration and assimilation to see who could swallow whom, + who could survive.

But it may be believed that Harmon's interest measurably heightened when Parliament offered the throne to William and Mary of Orange. Most Dutchmen in N.Y. were jubilant, felt somehow vindicated, for the husband of Mary, Protestant daughter of James II, was wed to none other than William of Orange, Stadholder of the Netherlands. As joint sovereigns, they ruled both European nations.

Intoxicated by their heritage of tolerance, William's anyway, the reign was highlighted by the passing of the liberating Toleration Acts, allowing freedom of public worship for all. This new Crown did not support the bigoted Anglican notion that Presbyterians should be excluded from pol. office and the Parliament. Even Baptists were now legally permitted to postpone baptism until adulthood, and Quakers could give a "solemn promise"

in lieu of the required swearing of the civil oath which had been positively anathems to them as it was not in keeping with the Biblical injunction of Jesus.

It must be noted that Unitarians and Catholics at this time were not included in the provisions of expanding religious toleration; after all, this was 17th century England! And Papists did not feel comfortable here, or in New England and the Middle colonies after James II. With good reason.

~~be believed that religious liberty captivated Harmon Hendriks far less than the rebellion of Jacob Leisler in his own province of N~~.Y.

~~While~~ News of the Glorious Revolution traveled slowly by sail to the N.Y. province. Gov. Dongan did not get around to having his provincials take the oath of allegiance to their new sovereigns until 1689. The document sent by shallop upriver was signed by Ulster County residents on Sept. 1. It included the penned names of aging Harmon Hendriks, his son Zander and son-in-law Cool, all of Mombaccus. 185 other Ulsterites signed the loyalty oath as well, old friends - Louis DuBois of New Paltz, his Walloon kin the Blanchans of Hurley, Kingston acquaintenances, Wessell Tenbroeck and Claes Roosevelt, and Dom. Vander Bosch ~~who~~ now labor~~ed~~ing 1690 under a character cloud, brought on by his own folly, for his bad behavior to the "very great grief" of the Church. The injured Ch petitioned for another domine; one to sign it was Claes Roosevelt. Bosch went on to Staten Is & was suspended from that pulpit for drunkenness.

But Thomas Vande Mark, more Dutch than them all, was one of 4 county residents who refused to sign Gov. Donagan's oath of allegiance. Wasn't the man true to the Orange? Didn't he value his head?

Its ~~favored~~ preferred position on his broad shoulders and safe under ~~the~~ his black hat may have been the precise reason he did not sign. For ~~the~~ his former Romish monarch James II (who had fled to France upon learning that the Orange~~s~~ Sovereigns had been proclaimed the new CROWN ~~sovereigns~~ by Parliament) now being deposed, could any Catholic in England or the British New World be entirely safe? Wary Papist, that he was, Thomas Van de Mark refused to take up the pen, but he did show up at the signing place, and that was more than Tjerck Claes de Wit and his former sheriff, and Walter DuMont, the Niew Jaar's party host, had done.

It is to be supposed that religious liberty captivated Harmon Hendriks far less than the rebellion of Jacob Leisler in his own province of NY. While Leisler enthusiastically embraced the royal accession of William of Orange and his consort Mary, he championed the cause of little people over their local High Mightinesses, the aristocracy of the colony, which resulted in his own execution for treason.

This came at a time when the gov. of the Br. colonies in Am., arrogant and overbearing Andros had been forced to barricade himself in a Boston fort to protect himself from irate Mass. rebels. Here in Boston even the celebrated Puritan divine Cotton Mather, with considerable airs of his own and to whom democracy was a madness to be loathed, penned a manifesto defending rebel actions.

Andros, and other royal agents, were imprisoned. Not to be outdone, NY also ousted some of her own royal offenders.

While Andros languished in the gaol, Jacob Leisler, once a trader for the West Indies Company — captured the NY. Br. garrison, and allowing himself to be proclaimed Lt. Gov until the real governor's arrival, led his own rebellion. Of the lowly mostly, in an attempt to establish popular representative gov't, he believed.

The Province became divided, especialy in Ulster County for the English Duke's Laws enforced by Andros there ~~were~~ had been roundly hated.

The Dutch Reformed Church was also bitterly split between Pro and Anti Leisterian factions, so much so that people came to shun divine services. And in abandoning the Dutch church and its creed, it was feared the people would also abandon the language, and with that gone what would preserve Dutch cohesiveness and the resistance to Anglicization?

Most aristocrats opposed Leisler, as did the highly educated Dom. Nucella, now pastor at Kingston after Van des Bosch's dismissal for scandal.

In the end when rebel Leisler was executed for treason, drawn and quartered (literally disembowelled, decapitated, and cut into 4 parts),

Dom. Nucella refused to baptize any boy infant named "Jacob" in his Kingston kerk.

It is interesting to note here that none of the Rosenkrantz, Van Gardens, or Van de Marks, all prolific progenitors ~~of~~ in Ulster County and all of the writer's lineage, had any "Jacob" christened during this period.

Thomas Van de Mark did have a son Jacob[2] born well before Leisler's rebellion, and a grandson Jacob[3] (the writer's ancestor) born nearly 20 years after Leisler's execution for treason; both were baptiZed but not during the years of Dom. Nucella's strange partisan resolution. As if infants had to be politically correct!

Whether this reflects these families' politics (anti-Leisterian) at the time, or their deference to church policy, is not known. Perhaps Frederick, Augustinus, and Hendrick simply sounded better!

In any case, Jacob Leisler's political triumph was short lived. But during its brevity in those troubled days, the French and Indians did manage to destroy Schenedectady, a village 15 24 miles from Albany. This American tragedy was part of a conflict named for his new Sovereign - King William's War (1689-97) ~~was~~ a continuation of the struggle with France for supremacy, ~~and~~ but actually involved few colonists except for those in northern New England; Queen Anne's War soon to follow would be more decisive, and bloody.

But in William's War rumors floated anxiously that the Fr and allied Indians were armed 1000 strong to take Albany. They didn't. But they did burn Schnectady. Peter Tesschenaeker, who once served 1676 Kingston and the Rosenkrantz, ~~the Gysber~~ the Van Gardens, and the Van de Marks as interim pastor, was Domine here. He lost everything when 200 Fr and Ind from Montreal fired Schenectady and massacred 62 - his parsonage, his precious books, and his head. It was severed by tomahawk. On a Sat. at midnight. Among his parishioners were the Bonts; their little daughter, Saartje

escaped the holocaust to (1699) marry the first of Thomas Van de Mark's sons, Arie^2, the writer's ancestor.

While ~~barbarians~~ the Fr & Ind ended ~~62~~ 60 lives in Schenectady in 1690, a ~~legal~~ Br. rope in New York City was to end the life of Leisler a few months later.

This Dutch rebel died like a Christian, it is said. His impassioned speech, at his gallows, recorded for posterity, is replete with pious phrases, filled with malice toward none and charity for all, ~~and~~ but sometimes defended his abortive cause. He expressed hope that the Lamb of God, thru His meritorious death, would forgive his iniquities, & save his soul to live forever in the Kingdom of Eternal Glory. After committing his soul to God, he defended his actions for "strengthening of the country" for the glory of the Reformed Protestant Churches and of his sovereign Lord and Lady of Orange. Readily admitting the excesses committed in the rebellious attempt, he begged for forgivenness ~~of~~ from those he had injured as he now forgave his enemies (presumably those with the noose and blindfold, and those who ordered their use by the Courts). He fervently hoped that God would preserve the Province from enemies abroad and spiteful wretches at home. He blessed Gov. Sloughter, his Council and the Government, and finally asked charitable treatment for his distressed family.

At last the long speech was done, and the long rope was employed for its designated use by the long arm of the law.

Buried ~~at once~~ at the foot of his gallows, ~~his~~ Leisler's ashes were not to rest in oblivion as he supposed as ~~recorded~~ uttered in this speech, for 7 years 1698 later, one of his "distressed ~~sons~~ family," son, Jacob jr., requested that his dismembered corpse be exhumed and given a proper Christian burial at the Dutch Church. ~~It was while~~ It was, on a stormy day; 1200 attended the re-burial. ~~1200 watched on a stormy day~~ He had not been forgotten by the people.

After the failure of the Leislerian rebellion, NY began to earnestly take shape as an English colony - in common law and judicial system. Even Dutch schoolmasters now had to apply for licenses, thereby acknowledging the jurisdiction of the English Crown over the Dutch Reformed Church who hired them.

The clergy proved to be more obstinate. Ecclesiastical matters, they believed, should remain tied to Holland as God intended. It would be a sore point for years to come.

Harmon Hendriks himself appeared to be unconcerned ~~could care less~~ where church matters ~~should~~ originated, The Eng. Parliament in Harmon Hendriks declining years helped set the stage for the Am. Rev. to come a century later by passing a series of inflamatory Navigation Acts. He~~,~~rmon, ever closer to ships than to fellowship with the kerk, saw trouble ahead. To keep Dutch ships of the great merchant princes out of the colonies, Eng. closed all ports to foreign trade except that carried in Br built and Br. manned vessels. Healthy econ. competition ended, to say nothing of col. trade profitting in ? the Indies and the Continent commanding better prices than Eng. was willing to offer. The resulting war with Eng would call on the Dutch ancestors for powder and shot from the Rosencranz and Van de Markks . They contributed their fair share of sons to face the foe, England ~~Eng~~. as they ~~it~~ had always ~~been~~ done ~~in~~ on the Ulster frontier & England, ~~indeed~~ & all their kings!

Toward the end of his century Harmon Hendriks tamped his pipe and sniffed. Shades of the Half Moon Halve Maen of Hendrik Hudson! Of the shipwrecked Princess who brought him to these shores! Of all the Dutch ships, he had seen and sailed on, to New Amsterdam, old Amsterdam, Curacao — proudly, a Dutchman behind the St. Nicolas' figurehead on seawasheed prows. British ships, indeed! When 3/4 of all the merchant ships sailing the seas everywhere carried the Dutch colors raieed in the greatest harbor in the world! If England so much as dared! ?

But ships and seas were not uppermost in aging Harmon Hendriks round cranium in his latter days. The only fast water interest ~~he~~ held under his wide black hat ~~was on~~ concerned the ~~swift~~ rapid mill race at son Zander's Alexander's saw mill on the Peterskill; The best slow water was fresh, rained down from summer skies to nourish his garden of melons and pumpkins, even if mud ~~it~~ did stop his daughter's hoeing garden root crops, ~~sons' work in the outlying fields of mud~~; rain to water his carrots & wonderful orchard of spitizenburg apples.

In the end, Harmon left behind far less than Lord Chambers his old enemy, who had already passed on at Fox Hall, willing his manorial estate to Van Gaasbeek's son Abraham; or even of Tjerck Claesen de Wit his sometime friend who soon would go, leaving his grand estate of land, houses, negroes, livestock, silver coined and uncoined . . . .

But he too had "arrived", a determined round Dutchman in fat gray breeches to these hostile shores, and on up the Hudson to the little valleys along the smaller kills. - to occupy and do, with sword and forest ax and mill race. And so he did.

And in this way he left Mombaccus, Ulster County ~~now Rochester~~, in old age to the Flying Angel and their remaining children. ~~While no record of his estate is extant~~, His son-in-law and his doctor witnessed his will. His entire estate was bequeathed to his "well-beloved wife", Magdaleen." ¶Besides the considerable acreage which fell into Magdalen's hands, the will must have ~~also included the typical~~ itemiz~~ations of~~ other modest accumulation and trappings of those colonial times in New York. Livestock certainly; the house and its furnishings - candle snuffer, a few tin or copper pieces, bearskin rug, the trusty sword~~s~~ complete with leathern belt which had seen duty in both the wilds of Brazil and the wilds of Wildwyck, the flintlock and game bag. Some personal clothing to be distributed to his sons perhaps, a fur cap, an old deerskin coat made by natives; a new black hat, red drawers.

But probably no books, perhaps not even a Dutch Bible.

In the barn- likely a saddle, a barrel of oats, plow and scythe, the well honed forest ax which put bread on his table in the early years; In the mill, a calabash of bear grease, another of axle grease, a half-keg of whale oil . . . .

¶ The accumulations of a life time.

It must be poignantly noted here that Harmon Hendriks lived out all his Hudson Valley days between the sighting of the mysterious white whale at Albany, and the legendary headless horseman of Sleepy Hollow of the Catskills.

Just a dozen years before Harmon had brought his Flying Angel to Wildwyck, a white whale had been reported in the Hudson near Fort Orange; its brown mate had run aground. What could be saved from the huge brown creature by the frugal Dutch, was. Broiled for oil, the river floated a film of it for more than a fortnight. The unused carcass stank up the land for another six months.

Although he had often come down to the Hudson fiord with hooks and net to fish its deep waters for shad and mackeral for the table, and sometimes to take a passing yacht to New York City on business, in war or peace, he never saw a white whale.

Nor was he prone to see phantom ships in river fog. Not he a man skilled with cutlass and halberd and sharpened forest ax, and unafraid to use them. Spooks and apparitions caused him no fear. Or for that matter, neither man nor Devil.

Did he ever come to fear God? Let us hope so.

The Flying Angel Departs: Magdalen's Last Years:

Magdalen's final, years lasting 3 decades beyond Harmon's passing were occupied with kerk, children, Kool slaa, and the lands' court in a small way. These largely domestic concerns may have clipped the colorful Flying Angel's tarnished wings somewhat. For after all, being the designated sponsor in one's own grandchildren's baptisms required a measure of church conformity as becomes a witness of so solemn an occasion.

It appears that only a few of Magdalen's grandchildren were baptized, according to Kingston records. Was it because the church with the sacred doop-becken was ~~22~~ c. 15 long miles away thru forest and mud, a formidable distance by oxteam or winter sleigh?

More than likely ~~that ordinance~~ its omission in this considerable family was due to a great falling away from kerk and catechism? For the Dutch Reformed Church had been beset with questionable ministerial conduct within, and with political foes without. Strong drink held some domines captive; the stingy purse, or Womanizing, others. One domine was discovered to be a bigamist, with ~~a wife~~ wives in both the colonies and in Holland. In Kingston one of their short-lived pastors [Van den Bosch] was dismissed on a morals charge.

Once years before the faithful of the Kingston church appealed to the Classis 1680 of Amsterdam to send them a minister during one of its numerous vacancies, as they hoped that filling the pulpit would "prevent all men from growing wild in doctrine and habit". They were certain that a vacant pulpit would result in "negligence in the matter of divine service as well as in all duties of piety, and the breaking out of all kinds of excesses and prejudices".

Their fears were realized - there was a great falling away, ~~into~~ a moral laxity, ~~and~~ open shunning of the kerk. Scarcely one in 10 came to the sacred Table any more to observe the Lord's Communion.

The church's worst political foe was in the person of the dissolute Lord Cornbury, appointed Gov. of N.Y. and the Jerseys by his cousin Queen Anne in 1702. Cornbury ~~was~~ had become a contemptible joke. A transvestite, he made frequent public appearances in elegant costumes cast off by the ~~r~~ royal cousin occupying the English throne.

Of course where he came from in England, oraate dress was the rule of the day - powdered wigs and silk stockings, velvet and lace, ribbons and frills galore - and that was the prevalent courtly costume of the men! The royal gown could scarcely have ~~been~~ seemed more effeminate to ~~blog's observer~~! ~~But his public knew the difference~~

Often ~~dressed~~ gowned in queenly splendor, ~~he~~ Cornbury reviewed her Majesty's troops at the forts. Which may not have been all that unsettling to the troops, for homosexuality at this time, if that were his ~~hang~~ ups flourished in the military; at least, in England.

83

But it was one thing to don Queen Anne's lace, and yet another to try to replace the Dutch clergy with an Anglican priest ~~one~~, which ~~he did.~~ CORNBURY set out to do.

For this Gov ~~Cornbury set out with~~ vigorously ~~to~~ prosecuted dissenting clergy, those not zealous for the Church of England, his own & her Majesty's ~~pleasure conviction~~ persuasion

When ~~Kingston's~~ Magdalen's Domine Beys paid his respects to new Gov. Lord Cornbury as socially expected, he was flatly ~~told~~ ordered to obtain civil licensure (meaning Brit) for preaching. Refusing to acknowledge Cornbury's authority in ecclesiatiscal matters, Rev. Beys, himself of Leyden University and ordained by the Classis of Amsterdam, lamented ~~his~~ the Gov's insulting treatment. "What a grievous state the Church is in, and how miserable and pitiable is her condition".

Despite the fact that other Dutch clergy followed his lead, Beys himself within 3 years captitulated from his earlier stance by becoming himself and Anglican priest and abandoning the ship of kerk for more compelling waters. At least, safer. (date ———)

Gov. Cornbury then sent Anglican Rev. Mr. Hepburn to occupy Kingston's pulpit to bring the Dutch into confomity with ~~Anglican~~ the priciples of the Church of England, in an attempt to Anglicize stubborn Dutch Colonists but that worthy received such ~~xxx~~ "small encouragement" from the congregation, which included widowed Magdalena, that he left. Members ~~The congregation~~ flatly refused to untie their purse strings, which had never been particularly open ~~loose~~ even for the Dutch Domine of their faith and choice.

An earlier Kingston Domine ~~who~~ needed no help from debauched Cornbury in disgracing and weakening the church. ~~was~~ He was Rev. Van den Bosch who managed to perform this through his own efforts. ~~on his own merit.~~ He was summarily dismissed for immoral conduct.

No permanent Domine came to these parts again for a half dozen years. And when one came it was Nucella who bitterly opposed the Jacob Leisler faction, the rebellion of common people and farmers. He was the Domine who refused to baptize any "Jacob." Then he resigned and went to St James Dutch Chapel in London, which then made way for turncoat Domine Beys, Cornbury's pawn.

Understandably the Church languished in these years, the final years of Magdalen's life. ~~By now~~ By now the Lord's Table was stranger to most. Had it become ~~Was it~~ to her? ~~Only 1 out of 10 ever neared the Lord's Communion Table.~~ The ~~one~~ big religious events now were the Shrovetide & Easter, both raucous. ~~was the~~ annual Thanksgiving celebration at the Kingston kerk, ~~it~~ which drew celebrants from some of Mombaccus 50 families. Maybe the more sacred

Mombaccus finally built ~~a~~ its own log meeting house, but its ~~church~~ ecclesiastical records were kept in the Kingston church books. But with or without the kerk, Magdalene felt her children were doing well by her standards, which were maternal if nothing else. Both ~~Alex~~Zander and Rachel's man, ~~at the~~ mill owners. Altho she would not ~~know it~~ live to see it, Alexander when elderly would surrender the mill and go to West Jersey to begin again in a log house he built on 900 acres at Shappanack, a pioneer ~~afterxMxxmx~~ of the land, the envy of ~~after~~ his father's heart. ~~Several of their sons~~ It appears that all his ~~sons~~ boys were ~~Of all theeir sons, he was known to be a~~ Reformed church members in the days of Dom. VAS, ~~a~~ ~~son~~ after hers. ~~And~~ ~~But~~ For the Colonial Rosenkrantz name would continue to appear in ~~even the Rochester~~ ~~Mombaccus~~ (~~first~~ later ~~called~~ ~~Mombaccus~~ ~~Rochester~~ in N.Y.) church records for a century following, as parents of baptized children, as sponsors of other people's children, or of having their marriage banns cried out in the Ch. This was also true of the Van Garden generations.

Delete
More were godchildren

Two or three of the Rosenkrantz grandchildren moved upriver to ~~a finer~~ the more sophisticated Albany for the finer life, including Harmanus named for the best Domine of them all, Rev. Blom, the minister who received her into the kerk ~~more~~ nearly 50 years earlier ~~ago~~.

The youngest son Dirk would become trustee of his newly renamed Rochester as had his oldest brother ~~Alex~~Zander. ~~He~~ Dirk and ~~his~~ another brother Hendrick would become yeoman of many acres here on the Rondout Kill. Several of their combined 15 children migrated on, to new frontiers, down to the Jersey colony to live in the Delaware Valley, where

Court records re Magdalen are few in number and brief — all of them occupied with land deals, not deviant behavior as in Wildwyck days.

As widow Magdalen Rosencrantz ~~in~~ with jeweled ears and ringed fingers + wooden combs as befitted the yeomanry of small holdings, she presented petitons to the Honorable Court for confirmation of lands granted to her husband Harmon Hendriks in his life time.

As sole owner of these hard won wooded + cleared morgens at Mombaccus, she was content to perform the daily and seasonal chores ~~of~~ as any other hyys-vrow in ~~knitted~~ quieted caps, one covering a head late in graying always to be a genetic characteristic down thru the generations. First off, milk to the coolhouse, then bread in the oven. A pan of gingerbread too for the grandchildren drifting over from ~~up and down~~ one Kill or the other.

Plant beets in the garden turned over by a son's iron plow. Sow flower seeds to brighten up things later as did her busy needle with yellow stockings and red worsted caps. Set the hens for new chicks. Dry green corn for winter soup; and peaches too when they came on and ripened. Shred cabbage to work as saurkraut in stone jars in the cellar. Put up hoof kaas, head cheese. Put up a barrel of cider vinegar to dress the coleslaw. Put down zult, sausages in their own lard. Hurry, pant, for now breathing had become difficult, in part due to advanced age, part due to an enormous swelling in her throat. Even this unsightly goiter stood her in good stead when natives prowled about the place. Knowing full well the Indian horror of any kind of physical deformity, she frightened them off by flying outside in full view, the goiter swinging about in a fearsome manner.

But not all the hours of the day were reserved for winter preparation There was time for now, for them - her little ones shamelessly indulged, not sternly admonished like the dour babies in Puritan households.

Busy as she was with crock and churn, there were many hours generously garnered for grandchildren ~~coming on~~ swarming about ~~now & then~~ her skirts now + again. A waffle party for the older; Games at the tick tack board; a summer jaunt over to Bheymsbergh, the strawberry hill for the younger. Bright as butterflies of yellow and blue and red, they ~~scattered~~ fluttered out, free of wooden clogs and barefoot, ~~running~~ skipping through the warmed June grass, looking for berries. They joyfully picked - one for the basket, ~~one~~ six for the bowl. These latter were consumed on the spot with thick

h

cream and sugar brought from home left puckish rosy mouths scarlet as a flash of cardinal's wing. What fun they had trying to wash it off at the cold spring gushing under the hill.

Autumn in these lower slopes sweeping up to the Catskills was for nutting - hickories and black walnuts; and chestnuts for winter roasting in the coals. She helped them fill their baskets bought from now friendly natives.

She could show her wide britches grandsons a thing or two about catching wild turkeys in these woods, now a mottled mosaic of fall foliage. A fish hook baited with corn, and a splendid fowl would end up on the spit for supper. And she could still handle a musket, better than their mamas who never had to watch the windows these days for the sudden appearance of a painted savage bent on snatching a little hostage for wampum gain, or a piece of duffel cloth.

Holiday celebrations took on a joyous turn never realized with her own Zander and Rachel, and poor little Annetje now laid to rest, so desperate were those Wildwyck days to lay the puncheon table with even a humble samp porridge. Little wooden shoes were brought out now on Christkrinkle day for presents from San Claas. None of her grandchildren ever would find the stigma of a bundle of birch rods sneaked in by black Knecht Ruprecht instead of the sweetmeat they richly deserved. For none of hers were bad. Not one.

Winter too meant hill coasting on sledes, even on the Sundays when no Domine came over to Mombaccus for divine service, and that was most. On occasion she joined them in a belly flop, her reversible skirt with the green lining flung to the wind.

Skates now were iron, not oxbone as she and Harmon had strapped on to skim the Hudson the times Wildwyckers walked the 3 miles down to the great river to skate ~~on~~ the larger ice. Oh, how wonderful then the steeping cider at merry bonfires, warmed in muff and hood and a mug with something extra added to the mulled brew. It called for nutmeg and lots of sugar that Dutch sloops flying loyal Dutch colors brought from the far away West Indies. And a splash of rum. Never was money better spent!

So Magdalen's last days were reasonably quiet in Mombaccus. Failing, she scarcely was a shadow of the Flying Angel the villagers had once known, wildly tilting with overbearing sheriffs and soldiers and fractious neighbors.

In her last days she seemed content to sit on the stoop of a summer morning, haul a dimpled Christina b. 1709, her little Styntie, over for the day from the Van Garden's new saw mill, onto her purple aproned ample lap, and softly croon "*Slaap, kindje, slaap*".

Sleep, baby, sleep.

And eventually she too fell asleep old and full of years. Her tarnished wings were folded, and she was laid to rest in the Mombaccus kerk's burial ground beneath a feathery black locust tree, its branches full of thorns, jabbing

It was somehow fitting.

Palisades Interstate
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FAX: 914-786-2776

Robert O. Binnewies
Executive Director

June 26, 1992

Gladys Dodd
4494 W. 65th Ave.
Arvada, CO 80003

Dear Ms. Dodd,

Thank you for your research request. You have a very interesting genealogy. I was particularly fascinated with your ancestor Magdelena Dircks. She really made that time period come alive for me. I enjoyed reading about her various trials and tribulations. It gave me a new perspective about women and their roles.

I hope the information that I found will be helpful. I would also like to give you the following addresses of organizations that may assist you further in your search:

Ulster County Genealogical Society
P.O. Box 536
Hurley, NY 12443

Ulster County Historical Society
U.P.O. Box 3752
Kingston, NY 12401

Kingston Area Library
55 Franklin St.
Kingston, NY 12401

Good Luck!

Sincerely,

Patricia Boice

Patricia Boice
Museum Educator

Dutch

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CODDINGTON FAMILY

12-13-1985

NOTE: There are two Joseph Coddingtons who were cousins, born the same year. Their fathers were brothers.

For particulars, contact Mr. Radford Curdy .

Poughkeepsie, NY

Board of Trustee member
Dutchess County Historical Society
Clinton House - Box 88
Poughkeepsie, NY 12602

Coddington, Henry 59, farmer, Elizabeth 49, Steven 26, Sally Mariah 16, George 11, Andrew 5. (Shawangunk Ulster Co., N.Y. Census 1850).

Coddington, Jacob bapt. 5-7-1785, son of Jacob Coddington & Maria Hendrickson. (ochester RDC, Ulster Co., N.Y. Baptisms).

Coddington, Noah 30, Ester 35, Sarah A. 10, Charles S. 3, William H. 1. (Shawangunk Census, 1850, Ulster Co., N.Y.)

Coddington, John & Elizabeth Tiers, dau. Cathatine b. 1-18-1801, (Montgomery, N.Y. Orange Co., N.Y.) ?

1658, June 13 Resolution of the Amsterdam Chamber permitting Harman Hendricksen and Magdalena Dircks, _alias_ the Flying angel, to return to New Netherlands, on condition that they do not keep tavern nor sale beer or other liquor there.

(Cal. of Dutch MSS., 285)

archives (9895) 2217.

Re Magdalene Dierks
The Flying Angel

9895-2217

ULSTER COUNTY GENEALOGICAL SOCIETY
P.O. BOX 536
HURLEY, NEW YORK 12443

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For complete listing of these 87 Trees, send SASE to The Genie.

ANNOUNCEMENTS: A letter to our President from Peter M. Carucci, NYS Director of Vital Records,& dated Oct. 31 1990, informed us that the Dept. of Health was arranging to make genealogy indexes available at the State Library, Albany "within the next four to six weeks."

Audrey Klinkenberg's Vol. II of "Obituaries, Death Notices And Genealogical Gleanings From The Saugerties Telegraph" is available from the publisher at $18.50 until Feb. 1st, then at $20.00 (plus postage). Vol. I is also reprinted, but at an increased price of $16.00. Order from: Heritage Books, Inc., 1540 E Pointer Ridge Place, Suite 107, Bowie MD 20716. (Shipping $3.00)

If you haven't renewed for 1991, this will be the last Genie received before your name is removed from the mailing list.

Ulster Co. Hist. Soc. is different

EN. assumption

Europea

KNIGHT
Rosenkrauntz | ?. ①

NOR. WHALER
Jacob Dirckson | ?. ②

WHALER
Herman Rosenkrantz | ? ③

Henrik | ? ④

y
NITOR
- mar
nyc ?

WOOD CUTTER (Rozenkrantz) m. 1657
Herman Hendricksen | Magdalena Dircks ⑤

mar.
ochester
Accord)

m. 1709. SAWYER
Rachel Rosenkrancz | Gilbert Van Garden ⑥

(3/18) FARMER
Christina Van Garden | Jacob Van de Mark ~~Joseph Coddington~~ ⑦

mar
ingston

m. 1753 VOORLESER
Catrina Van de Mark | Jos Coddington school master ⑧

FARMERS
JOS II C. | MARIBAH ⑨

DAVID C. | DORCAS CORNELL ⑩

RICHARDSON C. | ELIZA SIMS ⑪

MARY C. | JOHN MANN ⑫

MAGGIE M. | WILSON GILLET (1

CHLOE | (14

GLADYS and RUTH IRENE (1

LORITA J. (

TAMI D. (1

Versteeg - Kingston Papers Vol I & II
[not every entry photocopied].

Possible new info.
on Harmon's Origins
on back.

0

Harmon Hendericks [Hendrix, Hendricx, etc.]

pcopied
p.118 Identify as husband of Magdalena
p.118. ✓ Ordered by court to pay balance ~~of sal~~ to minister's salary 1661-62.
p.236 Named as cadet 1- Je 2 1665 re Warat Wildwyck - a watch on May 26.
1665
p.278 ✓ HH petitions Court for correction re. preacher's salary. He was charged 20 gldrs. in beavers pelts, instead of the 20 gldrs. in sewan wampum as he had pledged. Also he cut firewood for watch & the tapster used it.
photo copy
p.323 ✓ Demands that ~~Otto~~ Hael pay him for 7 mos. woodchopping Jan 8/1667
photocopied
p.334 claims P. Stuyvesant granted him prop.
p.350, 54-55. HH & his watch (guard) ~~Apr~~ May 1667 went to Wm. Beeckman
1667 ✓ (~~Shout~~ Sheriff) house to order his son to pay a fine for neglecting his watch (ordered by H.H. on his own authority & not that of Capt. Thos. Chambers) & the son defied HH. - saying "You buffaloes, get Out of my house!" & because H.H. slandered B. son & treated him badly HH. was fined 50 gldrs. for the poor.
overstepping his authority
p.378. ✓ H.H. & several others fined accused for not closing their palisades around the village. End of Vol I. Appears on 1st p. Vol II
1st pg. p.383 HH. complains that Heymans refuses to cart firewood for the watch, & carters should cart at least 4 cartloads a day. Jan 1667/8
p.410 ✓ H.H. sued a neighbor for letting his oxen in his garden & doing 30 gldrs. worth of damage to his crop. Sept. 1668
p.425. ✓ H.H. taken to court over dispute over contract he & Jacob Jansen had to chop trees "thicker than a leg" on defendants [Cornelius Wynkoop's] land]. They had not agreed on trees "thinner than a leg".
p.453. HH. accused of assault on the Sabbath, by beating Jan Who? brother Hendrix & wife w/a stick. HH said he did not beat the wife.
photocopied
p.460 Cornelius Wynkoop vs. HH - accused of slander
p 465 H.H. in dispute over mower
photocopied
474, 78 H.H. & Mag. Dirks accused of threatening, shout & duel challenge
photocopy
31 manure dispute

G
974.7
V322ne

New Source

NY Hist ~~Documents~~ MS Dutch in 4 Vol.
1638-1660. Tr. by Arnold J. F. Van Laer.

NEW INFORM.

must photocopy this next time.

Vol. 3. p. 32. Shows Harmen Hendricksz from Wetmont (in East Friesland, Hanover), a cooper, came over on Princes in 1646 - sued for 59 g. earned in New Neth. for work done for West India Co. Signed by his mark. Sept 1648 in New Amsterdam [NYC]

Vol 3 p. 334. Mar 6, 1652 in New Amsterdam: Harmen Hendricksen sued for 177 g. in service of West India Co. in island of Curacao.

→ Brother???

Vol. 4. p. 224 Hendrick Jr. 1644 Hendricksen from Stambuhtin Friesland age 20 was fired at (MUST copy this). 3X by sgt Stevensz drunk in melee in New Amsterdam?? at Ambrosius Lonnens' house

~~July 1644~~
~~20~~
b. 1624
So he was
~~33 when~~
~~he married~~
Mag works 1657
in N.Y.C.

In 1644-46- were Harmen & Hendrick bros?

Perhaps.

1657
33
16 24

③

Versteeg - Kingston Papers Vol I & II
not every entry Photocopied

Magdalena - DIRCKS / DIRX / DIRRICKS / DIRCX / DIRCKX / DIRRICKSEN

p.207 named (1665) as witness that Jurriaen Westphael had given
copy their soldier Edward French provisions for the redoubt, etc.
p.314 copy: Many pgs. photocopied.

✓ p.118 Harmen Hendericks demanded by Court to pay what he owed on minister's salary 1661/1662

MARCHAM (i.e. Van Der Marck, Van Merchen, etc)

photocopied Tomas as soldier 207 (on Magdalena Dirks pg).
" " beaten p. 406 p 498
" as witness: He made his "mark" - ∴ could not write
All ref. checked.

A GLOSSARY in Versteeg.

1. beaver [pelt]" - medium of exchange, value of 8 guilders.
2. domine - title of respect for Calvinist ministers
3. heavy money - hard money, or equivalent in goods.
4. schepen - commissary (juror).
5. schout - officer. Dutch court official - to maintain public order (sheriff); prosecute Criminal cases, & civil w/schepens.
6. sewan - wampum. 16 guilders = to 5 guilders coin
7. smuggling - illegal transaction, as sell liquor w/o license

+ B. Family names not completely est. in 17th c Neth; identified by several names. Van = from

NOTE C. Nothing in Versteeg on Cornelius Paper, 1st husband of Magdalena Dirks.

Versteeg - Kingston Papers (indexed)
(Not every entry Photocopied)

A.G. - p. ALBERT GYSBERSEN/GYSBERTS/GYSBERTSE/GYSBERT

173 as Commissary - (schepen i.e. juror).

175 named in suit - wife of the Aeltje Wygerts sued because her husband A.G. apr 7, 1664 during his lifetime [yr? - must be dead now] bought a horse for 200 gldrs. in wheat & A. Wygerts agrees to pay 100 sch. of oats now & bal. from next yrs. crop -1665-, or else to return the horse, but plaintiff not satisfied w/ this offer.

[A.G. last appears as Comm in My 1664, & as defendant on Je 24, 1664 but absent; but in same session

(not in index) p155) asks permission to dig a sawpit in front of his lot.

Dec 16, 1664 p. 190. maybe ordered to fence in farm because his pigs/cattle trespassing

Dec 18, 1664 p. 191 "worthy" widow A. Wygerts signed in her own hand document promising to pay (100 gldrs.) all her corn crop of 1665 for a heifer A.G. bought.

Session of Tues Feb 17, 1665 mentions that — partner of? A.G. has died (office of Curator ???).

p. 557 at Wildwyck & 558 Mar. 20, 1665. Aeltje Wygerts, widow of A.G., mar. Pieter Hillebrants - combined real & personal estate, except she set apart 50 gldrs heavy money for (1. Aeltje & (2) Jan, her children of Lubbert Jansen — " " " " " her children (3. Gysbert (4. Gysbert ch of Albert Gysbertsen to orphan masters? w/ Roelof Swartout & Jan Willemsen Hoochteyllingh as guardians of said children & they are to learn reading & writing & a trade.

p. 282. A. Wygerts called "last widow of A.G. - so she had been 2X mar. before mar. Pieter Hillebrants
1. A. Gysbertsen
2. Lubbert Jansen.
3. P. Hillebrants

[No other mention of Lubbert Jansen in Vol I or II]

Son of first Albert d. 1661 Note A.G. must have died? in late 1664, after Oct 7 auction. 1661 according to Church Records

p. 527. 8 Mar 1674/5. Swartout & Willemsen - guardians of ch of A.G. asked to apportion to ch their patrimonial inheritance as they reached their majority

p. 539. son A G bought at auction ~~Oct~~ May 9 1664 - 2 old scythes, a pivot & a horse collar. for ~~3 gldrs & 10 st~~ 5 halters,

543 Oct 7, 1664 A.G. ~~first~~ bid at auction on young mare but got a heifer

Wife of A.G. - Aeltje Wiggers Wygerts/Wychert/Wychersen

1664, Dec. 2

p.181 She defaults - re farmer Harmensen's smuggling of wine. Case not clear. Read again.

p.224 She promises her best to pay off debt 36 gldrs light money

p.397- Plaintiff Magdaleen Dircx - Mar. 1667/8

Photocopy re some stolen linen by Wychert

Is this Aeltje Wiggers.

Year____ 1800-[✓ 1810] CENSUS OF THE UNITED STATES

(For those who use the Calendar Method of keeping research notes)

Date of Search________ Original Copy ☐

Legibility of Record: ☐ Good ☐ Poor Extract Copy ☐

Microfilm Copy ☐

Printed Copy ☐

Search No.________

Enclosure No.________

Call No.________

Notes:

NEW YORK.

Place of Enumeration:

Page	Name of Head of Family	Free White Males					Free White Females					All other free persons except Indians	Slaves	Remarks
		Under 10	10-16	16-26	26-45	45 and over	Under 10	10-16	16-26	26-45	45 and over			
~~729~~	~~JOSIAH CORNWALL~~ (~~no CORNELL~~)	~~0~~	~~0~~	~~1~~	~~1~~	~~1~~	~~2~~	~~1~~	← (Copied)					Ulster Co.
007	WM. VAN GARDNER	1	1	0	1	0	2	1						Cayuga Co.
154	LOURANCE VAN GORDEN	2	1	0	1	0	2	0						ULSTER CO.
104	JACOB VAN DE MARK	0	0	1	1	0	2	0						ULSTER CO.
106	JACOB VAN DE MARK	0	1	0	0	1	0	1						ULSTER CO.
162	BENJ. VAN DEMARK													"
162	DAVID " "													"
109	EDW. " "													"
161	ISAAC " "													"
160	JACOB " "													"
163	JACOB N. " "													"
160	JOHN " "													"
160	JOHN J. " "													"
162	JOHN J. jr " "													"
100	JOSIAH " "													"
160	SILVESTER " "													"
161	SILVESTER jr " "													"
161	WM. " "													"
101	ZECHARIAH " "													"

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NYST Hist: Ecclestical Records
VOL 1.

here, for which the Lord be praised. I wrote last year, that there is no communication among the churches here, in reference to ecclesiastical business. As there is yet no improvement in this respect, I now mention it again, that I may not neglect my duty therein. You will undoubtedly hear from our colleague, Domine Gideon Schaats, at Fort Orange, that his oldest daughter, who is not married, has been brought to bed with a child by a strange married man, whose legal wife publicly complains of the matter. Her conduct for some years past has not been above reproach; but nothing having been said about her, I was silent, for I did not wish to intermeddle with another man's affairs. I only mention it to your Reverences now, for I do not think I should remain strictly silent. As to the congregation I say: Quicquid delirant reges, plectuntur Achivi (Whenever the Kings are mad, the Greeks weep). But the good God has assisted us in promoting the salvation of his people, and has granted us the desired deliverance, for which we give him our best thanks. Herewith I commend you all to his blessing. Given at Midwout in New Netherland, on Long Island, the 11th of Sept. 1663.

Your Reverences specially obliged,
Johannes T. Polhemus.

DOMINE BLOM'S DESCRIPTION OF THE CHURCH OF KINGSTON. — ACCOUNT OF THE MASSACRE AT THE ESOPUS, 1663.

Reverend, Wise Right Learned, and Pious: 1663, Sept. 18.

The state and condition of my Church, situate in the village of Wiltwyck, in the Esopus country, in New Netherland, since my three years residence there is somewhat prosperous, through God's blessing and mercy, as well in members, which have increased from sixteen to sixty, as in hearers, and all was well ordered in Church matters and Consistory, so that everything is placed on a good footing. I have also laid a good foundation, both by private and public Instruction of Catechists, both within and without my house, as also by the explanation of the Catechism, so that this newly rising community began to grow and to bloom right worthily, when a cruel blow overtook it, and the Heathens fell on, and right sorely treated our Church and Commonality, and under the guise of friendship murdered and also captured many; they intended to destroy this Church altogether, and to devour it alive, had not the Lord our God wonderfully protected it, and they fled, having taken a fright in their heart, when no person drove them away. So that we escaped with the most part of the inhabitants, and have still retained the place. The Lord only be thanked therefor, not men — for men's help was far from us; for the soldiers whom we had before were discharged and sent to Holland. There lay the burnt and slaughtered bodies, together with those wounded by bullets and axes.

GUARDS
+ BURGHERS ? fought?

DPL.
A. Gysbertsen,
ROSECRANS
VerPlanck
Vinge

The last agonies and the moans and lamentations of many were dreadful to hear. I have been in their midst, and have gone into the houses, and along the roads, to speak a word in season, and that not without danger of being shot by the Indians; but I went on my mission, and considered not my life mine own. I may say with Jeremiah, "I am he who hath seen misery in the day of the wrath of the Lord". Consider well, worthy colleagues, how manifold is the suffering and lamentation amongst us, of our wounded who fled for refuge to my house, and of others who yielded up the ghost near me.

I encouraged our people as much as possible, out of God's Word, and particularly in prayer to God who hath rescued us. We must behold God's flock taken away into captivity by the Heathen, and Death come in unexpectedly by the windows, and cut off the children from the highways, and the young men from the streets; so that I might exclaim — O! my Bowels — my Bowels! I am pained at my very heart!— and with Jeremiah, O that mine head were water, and mine eyes a fountain of tears, that I might weep for the slain of my people; for the dead lay as sheaves behind the mower.

The burnt bodies were most frightful to behold. A woman lay burnt, with her child at her side, as if she were just delivered, of which I was a living witness. Other women lay burnt also in their houses; and one corpse with her fruit still in her womb, most cruelly murdered in their dwelling with her husband and another child. The houses were converted into heaps of stones, so that I might say with Micah, We are made desolate; and with Jeremiah, A piteous wail may go forth in his distress. But in all this, my request to our Brethren is to remember us and our suffering Church in their prayers. With Paul I say, Brothers, pray for us.

'Tis then soe that wee see in all this the rod and Him who uses it; and with the Church of the Lord willingly bear the Lord's anger; for we have sinned against him, and I exhort my Congregation to patience and endurance; and lately, at our monthly prayer-meeting, I took my text from Isaiah 42 — Who gave Jacob for a spoil and Israel to the robbers? etc. v. 24, 25; and such other verses in addition. I have also every evening during a whole month offered prayers up with the congregation, on the four points of our Fort, under the blue sky. But the Lord strengthened me in all this.

We trust and depend further on the help of our God, that he will not altogether forsake us, but vouchsafe us his mercy in the midst of his Justice, and evince his power in our weakness; for mountains may depart, and hills fall away, but his mercy shall not once depart from this feeble and infant congregation. For we lean on his mighty arm, and he shall be a wall of fire round about us, and require and avenge this blood on the heads of these murderous heathens. Already He has begun to do so. Many heathen have been slain, and full twenty two of our people in captivity have been delivered out of their hands by our arms. Another expedition is about to set out. The Lord our God will again bless our arms, and grant that the Foxes who have endeavoured to lay waste the vineyard of the Lord shall be destroyed.

The Indians have slain in all twenty four souls in our place, and taken forty five prisoners, of whom thirteen are still in their power. About the same number of theirs are in our hands.

The Lord our God will make all turn out to the best for his Church, and for the peace and quiet of the whole land. The mercy of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost be and remain with you, my worthy colleagues forever; and may this Triune God give us all together after this strife, the crown of immortal glory; and should we no more behold each other here, may we see each other hereafter in our Bridegroom's chamber, securely sheltered behind the blue curtains of the Heavens — in the third Heaven of Abraham's bosom, where shall be joy without sorrow, and a never-ending gladness, always and forever; and receive altogether the hearty greeting of me who am one of the least of the servants of Christ Jesus in the work of the Lord.

Hermanus Blom.

the 18th of September 1663,
in New Amsterdam in New Netherland, Egra manu.— Doc. Hist. N. Y. III. 582, 583.

Among the list of killed at Wiltwyck in 1663, is mentioned "Dominie Laer's child." He was a Lutheran minister, who seems to have been in this vicinity at this time.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1663, Nov. 6th.

Whereas it is understood that the Hon. Council of Amsterdam, through their Hon. Committee, approve of sending another pastor to New Amstel on the South River; therefore, Resolved, that we appoint a committee thereon, to inquire into the truth of the matter as soon as possible. Subsequently we will take the matter in hand, or bring it before the Classis. The committee appointed, consists of Revs. Mensoo and Stoot. xxi. 12.

WILLIAM BEECKMAN TO DIRECTOR STUYVESANT; REV. ABELIUS ZETSKOORN, LUTHERAN MINISTER AT NEW AMSTEL; EFFORTS TO INDUCE HIM TO SETTLE AT TINNECONGH IN THE PLACE OF DOMINE LAERS; DEATH OF ANDRIES HUDDE.

....

Abelius Zetskoorn has been called by those of the Augsburg Confession, who belong to the Colony of New Amstel, as I informed your Honorable Worships before this, with the consent of Director and Council there, subject to the approval of their very Honorable Worships, the Lords Burgomasters. Since his staying there, he has been here in the district of the Honorable Company only once (it was last Whit-monday) and then he preached at Tinnakunck at the request of the Swedish Commissaries. Afterwards he was offered as high a salary, as Domine Laers receives; they wanted him especially as schoolmaster, but they of New Amstel would not let him go. In regard to the information, received by your Honorable Worships, that he also administers the rite of baptism, this is not true: I shall expect your Honorable Worships' further orders in this matter.

Altena, November 15, 1663.— Col. Docs. N. Y. xii. 446, 447.

....

LETTER FROM DIRECTOR STUYVESANT TO THE MAGISTRATES AT WILTWYCK: COLLECTIONS FOR THE CHURCH AND FOR THE POOR; SUPERINTENDENCE OF INTESTATES' ESTATES.

Honorable, Dear Faithful Friends.— You will learn from the enclosed copy what we have written to the Reverend Consistory of Wiltwyck and we do not doubt, that such abuses will be prevented in future. We have also been informed from that side and we shall learn in due time, whether it is true or not, that you have arrogated the disposal of what is collected in the community either for the Church or for the poor. If it is so, then it is our opinion and we command, that the disposal and the distribution of it shall only concern the Consistory and remain until further order in its hands. Therefore you must in no way presume, but one side or the other must remain within the boundaries of their respective positions and confer with each other in love and friendship, which, we hope, will be done. We commend you to God's grace and protection and remain with cordial greetings,

Honorable, Dear, Faithful Friends.

Fort Amsterdam
in New Netherland 21st 9ber, 1663.

Postscript.

As we have referred to you, because it was proper for the avoidance of further difficulties, and now do it again, that a good and strict attention and care should be given to the goods and effects left behind by such persons, as should die without lawful heirs or testamentary disposition, therefore we have also for pregnant reasons resolved, that the money-proceeds from such estates shall be placed in charge of the overseers of the poor, after the liabilities and assets have been adjusted; so that the same may be better taken care of, until it is proved who has a right to the money. Relying hereupon we commend you again to God's protection and remain with cordial greetings,

Honorable, Dear, Faithful friends.

Actum Amsterdam
in New Netherland, 21st 9ber, 1663.— Col. Docs. N. Y. xiii. 306.

LETTER FROM STUYVESANT TO THE CONSISTORY AT WILTWYCK THEY ARE NOT TO INTERFERE IN MATTERS CONCERNING INTESTATE ESTATES.

Reverend, Pious and Very Discreet Friends. You will see by the enclosed copy, of what the Magistrates of the village of Wiltwyck have complained to us. It appears strange to us, that you oppose the magistrates in matters of such a nature, for upon them fall the duty properly, to appoint administrators and to have the estates inventoried; the Consistory has no direction in it, much less, should it pronounce any interdict through the Court messenger against rendering an account to the Commissaries or the administrators appointed by them for the estate left behind by this or that person without heirs or testamentary disposition, for they are bound by their official duties to take care of the estates through orphan-masters or curators, that after the liabilities and assets have been adjusted, absent heirs may obtain their own. In case the overseers of the poor or the Consistory should have or pretend to have some claim upon an estate for advanced money, given either for funeral expenses or on interest or as a loan to this or that person, then they could not be their own judges, much less arrogate the estate on their own authority, but they must proceed according to law and get an order of attachment, when it is required. You are therefore hereby required not to make any opposition to the inventory of some intestate estate, much less to order anybody through the Court messenger or forbid him, to give a special account or reliquat to the Court or the guardians appointed by it, nor to forbid or prevent the payment of a debt in any other manner, than by attachment and other such legal proceedings before the Court. You may appeal in behalf of the deacons or the Church if you find yourself wronged.

As renewed complaints have been made in this regard by the Magistrates, we trust that the error committed by you will be promptly corrected and avoided in future; but we are also informed and shall hear in due time, whether it is true or not, that the Magistrates tried to arrogate the disposal of what is collected in the community for the Church or the poor. If it is, as we are informed, then we are of opinion and direct, that the disposal and distribution of it properly concerns and shall remain in the care of the Consistory. We recommend you, the one side and the other, before closing each to remain within the boundaries of your respective positions and to continue as well officially as privately to live together in mutual friendship and harmony; we inform you both hereof in love and friendship and rely upon its proper observance. We commend you all to God's protection and remain with greetings,

Honorable, Pious and Very Discreet Friends.

Fort Amsterdam,
21st November 1663.— Col. Docs. N. Y. xiii. 307.

[illegible]

[illegible]

[illegible]

[illegible]

Letter from [illegible] to the Consistory at [illegible]

[illegible]

[illegible]

[illegible]

Classis of Amsterdam.

Acts of the Deputies.

1669, Nov. [illegible]

Whereas it is understood that the Hon. Council of Lords through their Hon. Committee, [illegible] reports of sending another p to New Amstel on the South River; therefore, Resolved, to appoint a committee thereon, to inquire into the truth of [illegible] as soon as possible. Subsequently we will take the [illegible] in hand, or bring it before the Classis. The committee appointed consists of Revs. [illegible] and [illegible]. xxi. 19.

[illegible] to [illegible], Rev. [illegible], Lutheran Minister at New Amstel, [illegible] to Induce Him to Settle at [illegible]

[illegible]

Letter from [illegible] in the [illegible]

[illegible]

Answer of Rev. Hermanus Blom to Director Stuyvesant's Letter, Concerning Clerical Affairs at Wiltwyck.

Very Worshipful, Prudent and Very Discreet Sir. Sir:— Your letter of the 21st of November has been received by us as well as the enclosed copy, sent by your Honor. We should have answered the same properly, but cannot do it now on account of the hurried departure of the yachts and defer it therefore to a better opportunity. In regard to the estates of deceased persons we have done no more, than to send our clerk to Cornelis Slecht and Juriaen Westval, that they should not give up the surplus of the estates into the hands of the Magistrates, before we have examined whether the overseers of the poor or the village were authorized to receive it and we maintain that position, until we are better informed; that is the whole of the matter, while they write so amply about it, that we do it judicially and trouble ourselves with their business and assume their duties and other things. Your Honors may see now, what it amounts to; methinks, we are not so wrong in this matter, if we want to examine the case ourselves and discover who has a claim to the money, when there are no heirs, for it is our duty to take care of the poor and we have at present a heavy burden laid upon us; much less we meddle with matters of this nature in opposition to the civil authorities, to compel the same to appoint curators of the estate, nor have we ever thought of it, much less even to forbid them through the Court messenger, while it has only been done by our clerk, who simply spoke of the aforesaid persons: we leave them to attend to their duties and have enough to do with ours, but they do not the same, as the following will show.

We also learn from your Honor's letter, that they have made several complaints, while the Magistrates have not yet heard the Consistory, except Albert Haymensen, whom they call the Consistory and him they hear whimsically at their meeting instantaneously summoned, while he is only a member of the Consistory, for the Consistory consists in the country, where the number of elders is only small, of the preacher, the elders and deacons, according to the order of the Synod of Dort, as your Honor knows. ....

The Magistrates summoned, as your Honors know, the preacher and I answered, that they must not let me wait, but they say, the messenger had given as reason, because it was a day of prayer the next day and I had to preach therefore; then I had to come immediately with Albert Heymansen, one of the Consistory, so that the matter was not delayed; we will show your Honor in due time, how they have treated us in regard to other ecclesiastical matters etc. as well as to the house of Claesjen Teunis, also how they have compelled us by some documents to .... before the church in the afternoon. ....

Hermanus Blom.

Wiltwick, December 3, 1663.
(Parts of this letter are gone.)— Col. Docs. N. Y. xiii. 311.

Letters from the Magistrates at Wiltwyck to Director Stuyvesant on General Matters and the Quarrel with the Church.

Noble, Very Worshipful, Honorable, Wise, Prudent and Very Discreet Gentlemen:— We trust your Honorable Worships have received our last letter of the 3rd of December with the journal of daily occurrences. We inform your Honorable Worships herewith, that since the 3rd of December we have not heard of any hostile rencontres, we remain in the meantime on our guard and shall continue so. We send your Honorable Worships some old pieces of property in Reijntje Pieter's yacht, namely six muskets with five locks and eleven cutlasses and sabers. We hope to receive from your Honorable Worships the necessary provisions for the military in the Company's yacht before winter and the heavy frost; most of the soldiers are ill provided with clothing for expeditions and standing on guard and as

eatables for their subsistence, they cannot very well get them here, because and other victuals cannot be obtained here in Wiltwyck except with great ouble and at excessive prices. With God's help, our own good information and other reports, we shall do our best during the winter, to do as much harm to our emies, as we can and wherever it might be, with detachments of fifteen, twenty, twenty five or more men from the military or resident volunteers, whom we think thereto, unless your Honorable Worships should give us other orders. The book umber four kept in Wiltwyck has been closed and only half of it has been copied, t can therefore not be sent down unless during the winter by a mail from Fort Orange or next spring. Closing with our salutations we commend your Honorable Worships to God's protection and remain,

Your Honorable Worships' faithful and obedient servants,
....
Thomas Chambers.

Wiltwyck,
December 12th 1663.

To the Noble, Honorable, Very Worshipful, Wise, Prudent and Very Descreet Gentlemen, the Director General and Council of New Netherland at Fort Amsterdam in New Netherland.— Col. Docs. N. Y. xiii. 317.

Noble, Honorable, Very Worshipful, Wise, Prudent, Very Discreet Gentlemen.— Your Honorable Worships' letter was thankfully received by us on the 26th of November last past and we have accepted most of its contents with pleasure, but we are highly astonished that your Honorable Worships as our supreme authority here in New Netherland should have taken away the small privileges of this village and destroyed the authority of the Commissaries, for we see by your Honorable Worships' order, that the surplus resulting from estates left behind by this or that person shall be placed into the hands of the overseers of the poor, that it may be better and more safely taken care of by them. The Magistrates of this village are therefore much dissatisfied, unless your Honorable Worships had appointed orphan masters for this place or mistrusting us had required security, as is done in Court when guardians are appointed. If your Honorable Worships will transfer not only part, but all the duties and rights of the Commissaries to Domine Hermanus Blom and his Consistory Albert Heymansen, for before or during our time no deacon has been elected, who could either read or write, except the Domine alone, who sides with Albert Heymansen, who has shown himself more than once as an instigator of quarrels.

illiterate deacons

Finally the Court of this village is amazed, that your Honorable Worships have given us no answer to our request concerning the farming of the beer and wine, as we are dunned by several parties on account of the arrearage on the Domine's house and have no revenues, while the expenses of the village increas daily. Closing with salutations we commend your Honorable Worships to God's protection and in the, expectation of further orders we remain,

Your Honorable Worships' obedient and faithful,
Roeloff Swartwout
The mark X of Albert Gysbertsen deacon
Tierck Classen de Witt
Thomas Chambers
Gysbert van Imborgh.

Actum Wiltwyck,
the 12th December 1663.— Col. Docs. N. Y. xiii. 318.

Petition of the Schout and Magistrates of Bergen, that Engelbert Steenhuysen Shall Perform His Contract as Schoolmaster.

To the Noble, Honorable, Very Worshipful Director General and Council at Fort Amsterdam in New Netherland. Show humbly the Schout and Commissaries of the village of Bergen, that, as your Honors undoubtedly know, before the going out of office and the election of new Commissaries, Michael Jansen Sall has been

1. There is no communication among us, in reference to the administration of divine services nor plans provided for propagating the Gospel among the savages and the English. We receive, indeed, our dues, etc., ... but in reference to a teacher, for them, we must bear the expense ourselves, or leave them uninstructed, and thus they grow up wild, more and more ignorant of God. The Quakers also are compelled to go before the court, and be put under oath; but such compulsion is displeasing to God.

2. As to ourselves, each goes his own way, without any correspondence between us. Those who are outside the church are hardly noticed, and in consequence of such inattention they follow any opinions and whims of the community, from which we obtain our bread with troubles.

Burgers

3. The defects of the past are severely criticized, the principal ones are .... the old servants remain. They card wool, like those who have to earn their living by it, and not without remonstrance over the injustice. They who wield the sceptre here, do so without let or hindrance, ... only shorten it, to the contempt of the divine service and the name of the Lord. I hope, Reverend Brethren, that this information may be received in such a way, that I may remain unsuspected and not be troubled therefor. Thus acting, may God bless us all. Fare ye well in Christ.

Your Reverences obedient brother,

J. T. Polhemus.

21st of April, 1664.

Midwout in New Netherland.

The Secret Instructions as to Religion, to Col. R. Nicolls, Etc., in Reference to New England; and New Netherland, if Conquered.

Abstract.

1664, April 23.

1. The commissioners were to inform themselves of the true state of the colonies by "insinuating" themselves by "dexterous carriage into the good opinions of the principal persons there", that they might "lead" them "to desire to renew their charters and to make such alterations as will appear necessary for their own benefit". They were to inform the public that their great object was to conquer Long Island, that the Dutch may no longer monopolize the whole trade; for this territory was wrongfully wrested from the English. If the Dutch quietly submit, they shall have equal rights with British subjects. ....

5. Since it was the purpose of those colonists to possess liberty of conscience; therefore the commissioners were to be very careful not to say or do anything to excite suspicion that they intended "to make any alteration in their Church Government or to introduce any other form of worshipp among them than what they have chosen". The King then refers to an elaborate letter of his on this subject of June 28th, 1662, of which they had a copy, of the contents of which they should "dextrously take notice and press the execution and observation of the same according to the charter". But that they "might not give any umbrage" to the people, as if they were enemies of their forms, they must "frequent their churches and be present at their devotion", though they were also to have a chaplain of their own, "orthodox in his judgement and practice, who in your own families will read the Book of Common Prayers and perform your devotions according to the form established in the Church of England, excepting only in wearing the surplesse, which having never been seen in those countries, may conveniently be foreborne at this time". surplice

6. The commissioners were to be wary against any who seemed to side with them too soon in reference to "the establishing the Booke of Common Prayer and it may be the Episcopacy itself". Such might be invited to the devotions of the commissioners, as led by their chaplain; but "you shall let them know that you have no order from us — for many of these overtures may be made known only for discovering your intentions — to make the least attempt, or to encourage alteration in the way they profess of religion", although it would be the greatest blessing, if all were of "one faith and one way of worship with us". But .... "you should proceed very warily and not enter upon it, till you have made some progress in your less difficult business; and indeed you should rather advise those who seem to be serious and hearty in that desire that they cause it to be first proposed and set on foot in the General Assembly that shall be called .... and promise them your utmost assistance there". They were not to "appear solicitous to make any change in the matters of religion or to make any attempt to bring any change to that people, except both" (a revenue for the Crown and a Church Establishment) "arise among themselves in the General Assembly, and then you shall give such countenance to it as you shall judge necessary for our service".

[These secret Instructions show the real policy of the Government on religious matters in New England; and also in New Netherland as soon as it might be convenient.]— Col. Docs. N. Y. iii. 57-61.

Letter from Rev. Hermanus Blom to Director Stuyvesant, Requesting in the Name of the Consistory, that the 7th of June be Annually Observed as a Day of Thanksgiving at the Esopus, in Commemoration of the Escape of so Many Persons from the Indian Massacre.

To the Noble, Honorable, Director General and the Honorable Council of New Netherland.

New Dorp

Very Worshipful Gentlemen.— Your Honorable Worships all know, that last year 1663 on the 7th of June the great God has allowed the savages heavily to visit our neighbor hamlet and this place, whereby the one was totally ruined and reduced to ashes and the other partially destroyed, in both places several people were killed smothered in their blood and wounded, as well as a large number of animals; many of us have even been captured by the heathens and led away as prisoners

Nieu Dorp

Wildwyck

and all this was done under the cover of friendship in an instant and with great cruelty, so that it was pitiful and distressing to look at, as we did not know, how it would go with those of us, who had been spared, for Death had come upon us and into our houses quickly and unexpectedly to destroy the children in their cradles, the young men on the streets, the dead bodies of men lay here and there like dung heaps on the field, and the burnt and roasted corpses like sheaves behind the mower. We have been living witnesses thereof as well as of the distress of our town and the uncertainty of our escape. The heathens fell then into the newly settled inheritance of the Lord intending to storm it at once and destroy it, which would have been done, when they rose so tyrannically against us in their rage and fury. If the Lord had not still been with us, they would have devoured us all alive, so that the waters of anxiety rose daily up to our souls, even went over all our souls, but our souls have escaped, like a bird from the snare of the bird catcher and in that anxiety the Lord has increased our pleading and lamenting, so that we may say, where is there in New Netherland such sorrow as ours, with which the Lord has visited us, for He it is, who on account of our sins has given up Jacob, the plunderer and Israel the robber, because we would not walk in his ways and not listen to his words, therefore he has emptied upon us the fullness of his wrath and the fury of war and he has set all around us a fire, but we pay no attention to it and he has made us burn, but we do not take it to heart.

77 But from all these needs and death, through which we have passed, the Lord alone has now delivered us, and no man has helped, for men's assistance was far from us, though they got the credit for it and our delivery .... so that the Lord revives the dead again .... descend and he comes up again, as it has been proved, for his mercifulness knows no end; he has said, mountains may move, hills may fall down, but my mercy shall not be taken from you, yea, a mother may desert her child and forget it but I shall never desert and forget you, for the .... is broken and we have escaped, for as long as the Lord pleases.

So that we cannot sufficiently praise and thank the good Lord every day of our lives for the great mercy and benevolence, which he has shown us and for the delivery from the hands of these heathenish people, for which peace, honor and thanks are due to him only now and in all eternity, amen.

The Worshipful Consistory of this place requests therefore with due humility and proper reverence of your Honorable Worships, that for the merciful delivery, brought about by God's power, the 7th day of June in every year, on whatever day it may fall, shall be kept as an anniversary and thanksgiving day in our place and that it be forbidden to do any work on that day, so that we, who have been spared and are still alive, may praise and thank his divine Majesty for it. We are sure, that your Honorable Worships will grant us this request, whereupon we rely and expect a pertinent answer at that time, to notify the community of it. Meanwhile we commend your Honorable Worships to God's gracious protection and shall not cease to pray God for your Honors' persons and administration. We wish your Honorable Worships all blessings, good luck, welfare and peace for soul and body, amen.

Very Worshipful, Wise, Pious and Very Discreet Gentlemen,
Your Honors' Very obedient subjects and servants.
In the name and by order of the Consistory.
Hermanus Blom.

The 6th of May 1664, at Wiltwyck.

To the Wise, Prudent and Very Discreet, their Honors, the Director General and Council of New Netherland at Fort Amsterdam on the Manhatans.— Col. Docs. N. Y. xiii. 373, 374.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1664, May 12th.

In accordance with the preceding resolution Mr. Wilmerdonck was conferred with, and it was ascertained that in the letters from the government in New Netherland, no mention is made concerning the scandalous adultery committed at Fort Orange.

Resolved, that when we write to New Netherland, we request the churches there, to maintain a mutual friendly correspondence. xxi. 14.

PROCLAMATION FOR A DAY OF THANKSGIVING ON ACCOUNT OF THE PEACE WITH THE ESOPUS AND CIRCULAR COMMUNICATING IT TO THE MAGISTRATES THROUGHOUT THE COUNTRY.

As it has pleased the only good God in his especial mercy to deliver all the Christian prisoners out of the barbarian's hands against all human expectation and to give and grant us with their release an honest and advantageous peace with the Esopus savages, it is not only becoming, but also very necessary, that the only good God be thanked and praised for it not only by the released Christians, but also by all and everybody who have so long offered to God their prayers for the prisoners. That this may be done so much better and with so much more unity, the Christian community is hereby informed, that by order of our high superiors we shall close the usual monthly days of prayer with a general day of thanksgiving to be held on the first Wednesday of June, that is the fourth day of that month, when a sermon will be preached here in the fore and afternoon. Every one prepare his heart to be truly and sincerely grateful.

Here follows the letter sent to communicate the order for a day of thanksgiving:

Honorable, Dear, Faithful Friends:

This serves only as cover for the enclosed proclamation for a general day of thanksgiving as well on account of the desired peace as specially for God's signal mercy, which he has shown us during the war with the Esopus savages in delivering all the captive Christians out of the hands of the barbarians contrary to all human hope and expectation. After perusing the said notification you will deliver the same to the Reverend Ministers of God's Word, that it may by them be communicated from the altar to the community. Whereupon relying we commend you to God's gracious protection and remain with cordial greetings.

Your affectionate friends,
The Director General and Council of New Netherland.

Actum, Fort Amsterdam in New Netherland, 31 of May Anno 1664.— Col. Docs. N. Y. xiii. 383, 384.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1664, June 9th.

Rev. Henry Selyns to the Classis of Amsterdam.

Very Reverend, Pious and Learned Brethren in Christ:—

With Christian salutations of grace and peace, this is to inform you, that with proper submission, we take the liberty of reporting to the Very Rev. Classis the condition and welfare of the Church

Letters from Rev. Polhemius.

1664, Aug. 4th.

A letter was read from Rev. Polhemius, written April 21st, 1664, to this Assembly. The same was placed in the hands of the Deputies ad causas Maritimas, in order, if necessary, to make an abstract thereof. vi. 349; xix. 113.

Correspondence from America.

1664, Aug. 5/14.

Rev. Samuel Drisius to the Classis of Amsterdam.

The Peace of Christ.

Reverend, Learned and Beloved Brethren in Christ Jesus:—

I find a letter from the Rev. Classis, which I have not yet answered; and a good opportunity now offering itself by the departure of our colleague, Domine Henricus Selyns, I cannot omit to write a letter to your Reverences. We could have wished, that Domine Selyns had longer continued with us, both on account of his diligence and success in preaching and catechizing, and of his humble and edifying life. By this he has attracted a great many people, and even some of the negroes, so that many are sorry for his departure. But considering the fact that he owes filial obedience to his aged parents, it is God's will that he should leave us. We must be resigned, therefore, while we commit him to God and the word of his grace.

Concerning the places in which he has preached, especially the village called BROOKLYN Breuckelen, and the Bouwerie, nothing has been decided yet; but I think, that the son of Domine (John) Megapolensis (Samuel) who has recently come over, will take charge of them, as he has not been sent by the Directors to any particular place.

The Walloon French on Staten Island would also like to have a preacher, but as they number only a few families, are very poor, and cannot contribute much to a preacher's salary; and as our support here is slow and small, there is not much hope, that they will receive the light. In the meantime, that they may not be wholly destitute, Director Stuyvesant has, at their request, allowed me to go over there every two months, to preach and administer the Lord's Supper. This I have now done for about a year. In the winter this is very difficult, for it is a long stretch of water, and it is sometimes windy, with a heavy sea. We have, according to the decision of the Classis, admitted the Mennonist, preacher who is quite unknown to us, to the communion, without rebaptism; but last week he and his wife removed to Curacoa in the West Indies, to live there. The preacher, sent to New Amstel on the South River, died on the way, as we are told. Ziperius left for Virginia long ago. He behaved most shamefully here, drinking, cheating and forging other people's writings, so that he was forbidden not only to preach, but even to keep school. Closing herewith I commend the Rev. Brethren to God's protection and blessing in their work. This is the prayer of

Your Reverences dutiful friend in Christ,
Samuel Drisius.

New Amsterdam,
August 5, Anno 1664.

—Extract, in Col. Docs. N. Y. xiii. 391.

[Michael Zyperus and wife came from Curacoa in Sept. 1659, hoping to receive a call in New Netherland. He had good testimonials. He was succeeded in Curacoa by Adrian Beaumont.]

REMONSTRANCE OF THE PEOPLE OF NEW NETHERLAND TO THE DIRECTOR-GENERAL AND COUNCIL.

1664, Sept. 5.

Right Honorable. We, your sorrowful commonalty and subjects, beg to represent, with all humility, that having, beforehand, for our own vindication before God and man, in these sad and difficult circumstances, maturely considered and deliberately weighed what is necessary to be done and concluded at this critical and urgent conjuncture, we cannot conscientiously foresee that anything else is to be expected for this fort and city of Manhattans (as your Honors must be convinced), than misery, sorrow, conflagration, the dishonor of women, murder of children in their cradles, and, in a word, the absolute ruin and destruction of about fifteen hundred innocent

souls, only two hundred and fifty of whom are capable of bearing arms, unless you be pleased to adjust matters according to the conjuncture of the time.

Your Honors are, in the first place, better aware than we, that four of the English King's frigates are now lying in the road at Nyack, with six hundred soldiers, not only ordered hither by his Majesty, but bearing also commissions to all the Governors of New England (a populous and thickly inhabited country), to impress troops, in addition to the forces already on board, for the purpose of reducing New Netherland to his Majesty's obedience. In compliance with that commission, the English General hath sent divers letters to your Honors, summoning this city and Fort Manhattans, promising, in case we voluntarily submit, that we shall not experience the least loss or damage, but, on the contrary, should we prove obstinate and headstrong, we must expect the aforesaid miseries and misfortunes.

These threats would not have been at all regarded, could your Honors or we, your petitioners, expect the smallest aid or succor. But (God help us!) whether we turn us for assistance to the north or to the south, to the east or to the west, 'tis all in vain! On all sides are we encompassed and hemmed in by our enemies. If, on the other hand, we examine our internal strength, alas! it is so feeble and impotent that, unless we ascribe the circumstances to the mercy of God, we cannot sufficiently express our astonishment that the foe should have granted us so long a reprieve, inasmuch as he could have delivered us a prey and plunder to the soldiery after one summons.

We shall now examine your Honors' fortress. You know, in your own consciences, that it is incapable of making head three days against so powerful an enemy.' Granting, even that it could hold out and contend against its assailants one, two, three, four, five or six months (which to our sorrow, it cannot,) it is still undeniable that it cannot save the smallest portion of our entire city, our property and (what is dearer to us), our wives and children, from total ruin, for, after considerable bloodshed, even the fort itself could not be preserved. Wherefore, to prevent and arrest all the aforesaid misfortunes, we humbly, and in bitterness of heart, implore your Honors not to reject the conditions of so generous a foe, but to be pleased to meet him in the speediest, best and most reputable manner. Otherwise (which God forbid), are we obliged, before God and the world, to protest against and call down on your Honors the vengeance of Heaven for all the innocent blood which shall be shed in consequence of your Honors' obstinacy, inasmuch as the Commissioners have to-day informed us, that the aforesaid English General has stated and threatened that he shall not wait longer than this day.

We trust your Honors will not question that to God, who seeks not the death of a sinner belongs obedience, rather than to man. We feel certain, therefore, that your Honors will exhibit yourselves, in this pressing exigency and sorrowful season, as men and Christians, and conclude, with God's help, an honorable and reasonable capitulation which, may the Lord our God, in His great mercy, be pleased to grant us. Amen.

Hendrick Kip neighbor of Van Tienhoven
Balthazar Stuyvesant
Abram Wilmerdoncx
Martin Kregier, Jr.
Timotheus Gabrie
Stephanus van Cortlant
Cornelius Pluviers
Hendrick Bosch
Hend. Janss. van der Vin
Jeronimus Ebbingh
Isaack de Foreest
Arent Janss. Moesman
Symon Janss. Romeyn
Willem Raasenburgh
Tomes Davidts

Jan Janss. Preste, his mark
Johannes de Peyster
Oloff Stevens: van Cortlant
Lodewyck Pos
Govert Loockermans
Conraet ten Eyck
Cornelis Clopper
Anthony de Mill
Hendrick van de Water
Gerrit Jansz
Jan Hendrickss
Hendrick Hendrickss
Dionys Isaacqs
Jan Brouwer
Arent Isaacqs

30

Reynout Reynoutss, his mark
Balthasaer de Haert
Evert Duyckingh glazier glassmaker
Boele Roeloffs
N. Varleth
Johannes van Brugh
P. L. van de Grift
Cornelis Steenwyck
Jacob Backer
Pieter Tonneman
Isaack Grevenraat
Nicolas Demeyer
Allard Antoni
Jacob Kip
Cousseau
Hendrick Obe
Tomas Hal
Jochim Beeckman, his mark
Jurian Blanck
Luycas Dircks not Mag bro?
Cornelis Janss
Tousein Bryel, his mark
Jan Cornelis van Hooren
Jacob Leyseler
Claes Janss: Backer
Guilliam D'Honeur
Isaacq Coustrier
Isaacq Kip
Frederick Geysbertse
Egbert Meynderts
Barent Kours
Paul Richard 32

Jacob Teunisse
Allard Koninck
Andries Rees
Jan Vinge UNCLE
Pieter Stoutenburgh
Hendrick van Dyck
Nicolas De la Plaine
Cornelis Gerloffs
Warnaer Wessels
Hermen Wessels
Alexander Hulter
Tomas Lamberts
Frerick Arents
Abram Klock
Isaacq Bedloo
Pieter Winster
Jan Gerrits van Buytenhuyse
Jonas Bartels
Meyndert Barents, his mark
Jan Dircks Meyer
Daniel Verveele
Jacob Leunens
Johannes Nevius
Jacob van Kouwenhoven
Hans Kierstede
Jacob Hugens
Ambrosous de Weerhem, his mark
Lambert Huyberts Mol
Abram Verplanck UNCLE
Jan Jans van Sint Obijn, his mark
Abel Hardenbroeck 32

Absent from list. Dirck
Volckertsen [illegible] d. 1677; on
L.I. 1647–53

Sept. 5, 1664.— Col. Docs. N. Y. ii. 248, 249, 250. See also O'Callaghan ii. 527-9.

ARTICLES OF CAPITULATION ON THE REDUCTION OF NEW NETHERLAND.

These Articles following were consented to by the persons hereunder subscribed at the Governor's Bowry August 27th, Old Style, 1664.

1.

We consent that the States-General or West India Company shall freely enjoy all farms and houses (except such as are in the forts), and that within six months they shall have free liberty to transport all such arms and ammunition as now do belong to them, or else they shall be paid for them.

2.

All public houses shall continue for the uses which they are now for. [This included the Church in the Fort.]

3.

All people shall still continue free denizens and enjoy their lands, houses, goods, shipps, wheresoever they are within this country, and dispose of them as they please.

4.

If any inhabitant have a mind to remove himself he shall have a year and six weeks from this day to remove himself, wife, children, servants, goods, and to dispose of his lands here.

[illegible]

ARTICLES OF CAPITULATION ON THE REDUCTION OF NEW NETHERLAND

1664

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2

All publique houses shall continue for the uses which they are now for.

3

All people shall still continue free denizens and shall enjoy their lands, houses, goods, shipps, wheresoever they are within this country, and dispose of them as they please.

4

If any inhabitant have a mind to remove himself he shall have a year and six weeks from this day to remove himself, wife, children, servants, goods, and to dispose of his lands here.

add to the said oath — Conformable to the Articles concluded on the Surrender of this place — as they feared by taking such oath they might nullify or render void the articles.

Then Domine Megapolensis and Secretary van Ruyven stated that they saw no impediment to taking such oath. Nevertheless divers words occurred over and hither thereupon; after which Governor Richard Nicolls finally departed with his secretary for the meeting. The assembly also then adjourned.

On the Tuesday following the Burgomasters went with the Treasurer's book of the City accounts to Governor Richard Nicolls, and placed the same in his hands together with the bond granted to the City by the late Director General and Council. After which divers debates arose on both sides in presence of Coll. Cartwright and Mr. Thomas Willet regarding the oath, and then the Governor said, that the Commonality were greatly distracted by some. Burgomasters thereupon declared, that they had no knowledge thereon and persisted again that they could not take the oath before and until it was thereunto added — Conformable to the Articles concluded at the surrender of this place. Whereupon the Governour exhibited and delivered to the Burgomasters the following writing:—

Whereas there is a false and Injurious aspertion cast upon the Oath of Obedience to his Majesty his Royal Highnesse the Duke of York and the Governor and Officers appointed by his Majesty's Authority and that some persons have maliciously sought to distract the minds of the Inhabitants of New York by suggesting that the Articles of Peace so late and solemnly made signed and sealed were intended by that Oath to be made Null and of none effect, to the end that such wicked practices may not take the effect for which they are designed and that all now under his Majesties obedience as denizens of his towne, may be undeceived, and not give any longer creditt to the disturbers of the peace of this Government; I doe think fitt to declare that the Articles of Surrender are not in the least broken or intended to be broken by any words or expressions on the said Oath, and if any person or persons hereafter shall presume to give any other construction of the jcind Oath than is herein declared, I shall accompt him or them disturbers of the peace of his Majesties subjects and proceed accordingly; I doe further appoint and order that this declaracon bee forthwith read, to all the Inhabitants and Registered: as also that every denizen under my Government doe take the said Oath who intend to Remane here under his Majesties Obedience. Given under my hand this eighteenth day of October in the yeare of our Lord God 1664: was signed Richard Nicolls.

At the side stood: To the Burgomasters and other Magistrates of New Yorcke.

This date 20th October 1664. In this City Hall assembled Pieter Tonneman, Paulus Leenderts vander Grift, Cornelis Steenwyck, Tymotheus Gabry, Isaack Grevenraat, Nicolas de Meyer, Allard Anthony, Johannes van Brugh, Joannes de Peister, Hendrick Janzen vander Vin, Jacob Kip, Hendrick Kip, the Elder, Jacques Cousseau, Jeronimus Ebbinck, Govert Loockermans, Isaack de Foreest, Jan Vinge.

The proceedings which took place as well on the 14th October as afterwards, and the writing of Governour Nicolls being read to the meeting, it was asked whether the aforesaid Oath could not be taken, inasmuch as Mr. Nicolls stated in writing, that the Articles of the Surrender of this place are not broken in the least, nor intended to be broken? Whereupon it was universally resolved in the affirmative, provided the abovenamed Governour Nicolls shall seal his given writing. Then Mr. Tonneman says, he cannot give his advice thereupon as he intends to depart for Holland with the ship lying ready to sail.— Records of New Amsterdam, Vol. 5. pp. 142, 143, 144, 145.

Names of the Dutch Who Swore Allegiance to Great Britain After the Surrender of New York, October 21–26, 1664.

The Oath.

I sweare by the name of Almighty God, that I will be a true subject to the King Of Great Britain, and will obey all such commands as I shall receive from His Majesty, His Royal Highnesse, James, Duke of York, and such Governors and Officers as from time to time are appointed over me, by His authority, and none other whilst I live in any of his Majesty's territories; SO HELP ME GOD.

SEE THIS

There are about two hundred and fifty names of these printed in Col. Docs. N. Y. ii. 74-77. Among the more prominent names, most if not all of whom were members of the Dutch Church, are the following:

Nicholas Bayard, Rev. Samuel Drisius, Lourens Desille, Johannes De Witt, Coenraat Ten Eyck, Isaac de Forrest, Frederick Filipzen, Abel Hardenbroeck, Johannes Hardenbroeck, Christoffle Hoogheland, Hendrick Kipp, Sr., Isaac Kipp, Jacob Kipp, Rev. Egidius Luyck, Jacob Leisler, Rev. Samuel Megapolensis, Rev. Johannes Megapolensis, Johannes Nevius, Johannes De Peister, Johannes Provoost of Albany, Pieter G. Stuyvesant, Cornelius B. Steenwick, Oloffe Van Cortlandt Stevenzen, Pieter Stoutenburg, Abram Staets, Cornelius Van Ruyven, Johannes Van Brugh, Abraham Verplank, Warnar Wessell, Resolveert Waldron.— Col. Docs. N. Y. iii. 74-76.

West India Company to the States-General.

(From a Copy in the Royal Archives at the Hague; File, West Indie.)

Read 24th October, 1664.

To the High and Mighty Lords, States General of the United Netherlands.— The Directors of the General Incorporated West India Company have been obliged to trouble your High Mightinesses from time to time with complaints of the proceedings of the English, who, after their intolerable violences had dispossessed the Company of one place and then of another, of the conquests of this State in New Netherland, to the end that your High Mightinesses may not be ignorant of the manner whereby this State was robbed of its foreign possessions, and the inhabitants thereof, of their trade, and that you, High and Mighty, may be graciously pleased, in season, to devise some means or other, in your profound wisdom, whereby total loss may be prevented. And, finally, they are forced with sorrow, most humbly, to make known to you, High and Mighty, that, in verification of their previous remonstrances, complaints and warnings, the ships and forces sent from England by the Duke of York, assisted by the power of New England, on the 27th of August last, reduced, captured and subjected to the English authority, the City of New Amsterdam, now occupied for fifty years in full peace and quietness, and in addition thereto, the entire of New Netherland, and immediately called it by the name of New York, whereby thousands of people have been reduced to a miserable condition, and the State hath lost a Province, the appearance whereof was wonderful to behold; which annually afforded thousands of people a living, already augmented the shipping trade, and within a few years would have caused an incredible increase thereof; promoted the commerce of this country to an inconceivable degree, whereby the Company hath experienced a loss of millions expended thereon for the benefit of the State and promotion of the trade of this country. Therefore, the Company is again obliged, humbly to pray your High Mightinesses to be pleased to take into consideration, according to their importance, these violences and hostilities against the State and to the Company's great loss, and, above all things, to consider the sorrowful and lamentable complaints of the inhabitants remaining there, in the hope that your High Mightinesses may still find means to recover that country, which the above named Directors once more pray and request.

Which doing, etc.

(Signed), Michiel Ten Hove.
— Col. Docs. N. Y. ii. 272.

Resolution of the States-General.

(From the Register of West India Affairs, 1664-1670, in the Royal Archives at the Hague.)

Friday, 24th October, 1664.

Read at the Assembly a certain Remonstrance of the Directors of the West India Company of this country, complaining that the ships and forces sent from England by the Duke of York, aided by the power of New England, had, on the 27th of

THE VAN DE MARK STORY

YOUR GENEALOGICAL CHART

8th generation descendant of CATRINA VAN DE MARK & JOS. CODDINGTON SCHOOLMASTER

Name GLADYS DODD

Address 4494 W. 65th AVE.

City ARVADA State CO. Zip 80003

1 CATRINA VAN DE MARK
Born 13 JAN 1734
Where
When Married 18 Feb. 1753
Died
Where

x JOSEPH CODDINGTON
Spouse VOORLESER-Schoolmaster
[illegible] 1732 ? – before 1800

Your Brothers & Sisters
x GYSBERT 1732 – 1779
ARY 1737
x SYLVESTER 1740
x JOHN 1745 – 1814
SARAH 1748
x JOSEPH 1751

2 JACOB 3/18 VAN DE MARK
Father
Born 7 May, 1710
Where Marbletown, N.Y.
When Married 17 May, 1730
Died
Where

3 CHRISTINA VAN GARDEN
Mother
Born 18 SEPT. 1709
Where Rochester-Ulster Co.
Died
Where

4 ARIE 2 VAN DE MARK
Paternal Grandfather
Born 1675
Where
When Married 27 Aug. 1699
Died
Where

(Sarah)
5 SAARTJE BONT (BOND)
Paternal Grandmother
Born
Where Schenectady NY
Died
Where

6 GYSBERT VAN GARDEN
Maternal Grandfather
Born ca. 1660
Where possibly Fort Albany, N.Y.
When Married by 1680
Died after July 1728
Where ULSTER CO. N.Y.
aka Gysbert Albertse

7 RACHEL ROSENKRANTZ
Maternal Grandmother
Born 21 AUG 1663
Where ULSTER CO
Died
Where

8 THOMAS 1 VAN DE MARK
Great Grandfather
Born 1643 Where HOLLAND
When Married 1674 Kingston NY
Died 1724 Where Marbletown, N.Y.
age 81

9 JACOBMUNTJE JACOBS
Great Grandmother
Born Where
Died 2 Apr 1693 Where Marbletown

10 HENDRICK LAMBERTSEN BONT
Great Grandfather
Born Where
When Married
Died Where

11
Great Grandmother
Born Where
Died Where

12 ALBERT GYSBERTSEN
Great Grandfather arr. Am 1659 on FAITH
Born Where
When Married
Died 1665 Where Kingston, N.Y.
(Wiggers)

13 AELTJE WYSGART
Great Grandmother
Born Where Heerde, HOLL.
Died Where Ulster Co. N.Y.

14 HARMON HENDRIKS [ROSENCRANS]
Great Grandfather
Born Where HOLL. or NORWAY
When Married 3 Mar. 1657 (NYC)
Died 1697 Where Rochester-Ulster Co. N.Y.

15 MAGDALEN DIRX (DIRCKS)
Great Grandmother
Born Where Amsterdam, Holl.
Died 1703-26 ? Where Rochester-Ulster Co. NY

16 Gt. Gt. Grandfather
17 Gt. Gt. Grandmother
18 Gt. Gt. Grandfather
19 Gt. Gt. Grandmother
20 Gt. Gt. Grandfather
21 Gt. Gt. Grandmother
22 Gt. Gt. Grandfather
23 Gt. Gt. Grandmother
24 Gt. Gt. Grandfather
25 Gt. Gt. Grandmother
26 Gt. Gt. Grandfather
27 Gt. Gt. Grandmother
28 Gt. Gt. Grandfather
29 Gt. Gt. Grandmother
30 Gt. Gt. Grandfather
31 Gt. Gt. Grandmother

x Served in Am. Rev.

Obse by | Ob | Cons | Ob | Re | Ob | On

VAN DE MARK

CHILDREN OF JACOB #18 3/18 and also #3

Born	Yes	Died	No	Bpt.	N.		residence	married
1732		1779, Oct.		~~Kin~~		GYSBERT #67 Military: (1. 1746 – Mil. – w/Hardenburgh, (2. Gen Scott at White Plains, age 14 3. 1775 – 4th Rgt w/Holmes & Livingston.	Rochester	Ely. Rachel Van de Mark #67 Issue: 7
3 Jan 1734				King		CATRINA #68	Marbletown New Paltz	Joseph Coddington 18 Feb 1753 Issue: 9
Jan 1737				King		ARY #69		
1740				—		SYLVESTER #70 Military		Margaret Rapelje by 1765 of Fr. Huguenot ancestry Issue: 10
27 Jan. 1745		1814		King		JOHN #71 Military: 1775		Jannetje Ennis by 1775 Issue: 8
14 Apr. 1748				Marb		SARAH #72		
2 Oct 1751				Marb		JOSEPH #73 Military		? (1. Ann Burnett ? (2 Elizabeth Smith

KINGSTON DOMINES

ODS by	Ob Con		Ob Re		Ob On				
	Yes	No	Yes	No	Yes	No			
16									
1660-67							Hermanus	BLOM b. 1628	Univ. of Utrecht
1678-80							Laurentius	VAN GAASBECK	Univ. of Leyden
1681-87							Johannes	WEEKSTEEN 1643-87	Univ. of Leyden
1686-89					Rochester (Accord)		Laurentius	VAN DEN BOSCH d. 1696	
	1701							Kingston Ministers	
1695-1704								NUCELLA d. 1722	
1705-08							Henricus	BEYS b. 1675	Univ. of Leyden
1710-52							Petrus	VAS 1658-1752	
	1727				New Paltz			Supply Ministers	
1732-62					Marbletown		George	MANCIUS 1706-62	
	1737				Shawangunck			Kingston Ministers	
	1753		-	54	New Paltz		Barent	VROOMAN 1725-83	Univ. of Utrecht
	1754		-	57	Wawarsing		Henricus	FRELINGHUYSEN d. 1757	Pupil of DORSIUS & GOETSCIUS
	1760		-	71	New Paltz		John M.	GOETSCHIUS 1724-71	Pupil of GOETSCHIUS
1763-72							Hermanus	MEYER 1720-91	Univ. of Groningen
	1766		-	75	Marbletown		Dirck	ROMEYN 1744-1804	Pupil of GOETSCHIUS
	1775		-	96	New Paltz Marbletown		Stephen	GOETSCHIUS 1752-1837	Pupil of GOETSCHIUS
	1781		-	86	Marbletown		Jacob	HARDENBURGH 1736-90	Pupil of J. Frelinghuysen

B. OLD WORLD ORIGINS

SAVE FOR VAN DE MARK CONNECTION

When this couple ~~they~~ returned to the Dutch colony, they did not tarry long at (~~perhaps the notorious case with the [illegible] dept occurred at this point~~) New Amsterdam their nemisis but took a sloop right on up the Hudson for nearly 80 ~~100~~ miles to settle a wilderness place, now Kingston but then called Wildwyck, and began populating the Dutch village with their 9 children, 4 boys and 5 girls. ~~Simultaneously they were haled~~ During the course of their reproduction years, ~~they~~ ~~had time to be~~ parents of these Dutch ~~branches~~ twigs had time to be haled into ~~court~~ one court session after another, or were haling someone else into court, often on charges of quarrelsome conduct, an altogether common complaint as Ulster County records show. Thus we know their history.

For like many Holland settlers of New Netherland, ~~before 1664~~ and of New York after it became a war prize for the British in 1664 ~~after~~ in one of the many Anglo-Dutch military engagements, Harmon and Magdalene remained ~~were obstinate~~ outspokenly hostile to English soldiers ~~and to Dutch magistrates alike~~, but were also equally quarrelsome ~~& stubborn~~ ~~and were fractious as stubborn mules~~ with ~~among~~ their Dutch neighbors. Records further show they were unintimidated by either ~~equally litagacious to both their~~ Dutch ~~and~~ or English ~~neighbors~~ magistrates, to the public dismay and secret amusement of the researcher ~~researching~~ descendant today. This knowledge became ~~possible~~ known to most researchers of the Rosencrantz lineage only after the Nichols & [illegible] papers were published ~~Dutch records were tranlated into English~~. Before this Magdalene at least, lived under a halo superimposed by family historians by the mere knowledge of her church membership. She never let it inhibit her.

Harmon Hendricks (spelled Hendricksen, Hendricx, Hendrix, Hyndrychsen, as the name is variously transcribed in records, ~~in English any way.~~ was a Dutchman thought to have been born in Norway, although he may have lived some of his early years in Holland prob in or Friesland before appearing with his feisty spouse Magdalene in ~~that~~ this country in 1658, both in trouble with the magistrates. [ADDENDUM] ¶ The first Rosenkrantz appeared in Amsterdam as burgomaster in 1520. During the days of rel. conflict, some of the family fled to Norway Bergen, after their property was confiscated.

It is alleged by some family historians that Harmon was the son of Henrik, burgesell of Norway [in 1657?] the grandson of Herman Rosenkrantz who [in 1617] secured whaling rights along the coasts of Norway and Greenland, and the great-grandson of Capt. ~~Dirck~~ Dirk of the Dutch

#1 It is believed that Harmon Hendricks first came to America aboard the Princess in 1646 as a laborer for the West India Company which may have been slow to pay its workers, for he sued ~~them~~ it twice for back pay - once for 59 guilders and again for 177. This second suit, signed with his mark, was for work done on the island of Curacao. He was a cooper. He is known to have been in New Amsterdam in 1648, & again in 1652. Whether he was a permanent resident then is not known. In time he took up permanent residency in Ulster County, and became known in evolutionary stages as Harmon Hendrick (sen) Rosenkrantz (variously spelled as Rose -

The Princess sank near Eng in 1647 w/ both Dom. Bogardus + Gov. Kieft aboard. Both lost - in the drink.

Stuyvesant arr. 1647 from Curacao; did they know one another, prob.

Civil Guard the day Prince William of Orange was assassinated in Holland in 1584. ~~There~~ ¶ This writer wonders, as the dates seem scarcely to fit neatly around the person of Harmon, likely born early ~~around~~ 1620s ~~1630~~, ~~if he wed the widow Magdalene in 1657;~~ in the first quarter of the 17th century; he died ~~in 1693~~ at its end, about 1693. 1697.

¶ But the frantic movement of the Holl. Dutch ~~from Holland~~ fleeing Spa~~in~~nish rule to safer havens to the north in Norway does fit the general history of Holland of that period which we will now sketch for the reader if we are to understand obstinate lawless Harmon~~s~~ and Magdalene, and their equally quarrelsome and litagacious neighbors, as shamelessly revealed in Ulster County Dutch records.

~~They~~ These battling scrappers ~~and~~ [illegible] for their own rights were simply people of their times. They and thousands of other Lowlanders like the Van de Marks & Van Gardens (Gysbertsens) were unfortunate products shaped by the longest and most savage war ever waged by a people for its independence, freedom ~~of~~ religion and otherwise. ~~In~~ in the 80 year revolt of Netherland against the sovereignity of Catholic Spain. For their duchy of Burgundy, technically a province of northern France, had been in vassalage ~~variously~~ held from the 15th century by one regent or another, the French Crown, the Austrian Hapsburgs, & the Spanish sovereign Holy Roman Emperor Charles V and his son Philip II ~~from the 15th century.~~ who recd ~~it~~ the Lowlands from Maximilian & Hapsburg; grandson of Maximilian of Hapsburg & Mary of Burgundy. (over) #1

Because these rich Lowlanders poured much needed monies from spices and herring and textiles into these royal coffers, they were at first allowed more political liberty than religious freedom despite the fact that Spanish legions were garrisoned amidst the windmills. These Catholic overlords proceeded to ban~~ned~~ Martin Luther's widely circulated New Testament translated into Dutch, the language of the provinces; Southern provinces spoke Walloon French. Both languages came to be spoken in New Neth colony.

Despite the proscribed Scriptures, some Dutch towns became overwhelmingly *Anabaptist (followers of Menno Simons) by the early 1500's. Anabaptists rejected the idea that a territory, a duchy, should be controlled by a government

*Study This.

#1 Thus began the Cath conquest. These lowland provinces
had first been Christianized by 7th century Irish
missionaries & a little later Anglo-Saxon missionaries.
Then Lutheranism 1523 prevailed, & was shortly surpassed by the
Anabaptists at the helm.

The Inquisition spread. A rich landowner, a Knight of the Golden Fleece variously called William of Nassau, the Silent, Prince of Orange, pled for liberty of conscience. Philip II replied he would rather sacrifice 100,000 lives than to sacrifice his Popish religious policy. And ~~nearly succeeded.~~ But he fell somewhat short of that figure in his proselytizing attempts. 6,000

Scenting an~~d~~ economic disaster in revolution, merchants left the Lowland. Perhaps at this or at an ~~later~~ equally troublesome time~~s~~, later fled the merchant Hermon Rosenkrantz (said to be descendant of the 1325 Erik the Knight ~~with~~ of Holstein bearing the Rosewreath coat of arms). ~~He was,~~ the one to even~~tuall~~y and secure~~d~~ whaling rights in Norway. Some other Holland Protestants fled to England to help ~~her~~ that nation to develop her famous Brit~~h~~ish textiles. ~~In any event,~~ During safer periods, these Protestant refugees returned and defied the Crown ~~in~~ by their fervent gatherings numbering in the thousands, for Nothing gains converts faster than persecution. They could not be put down.

Lesser nobles banded together to drive out (1565) the Inquisition. These confederates of the land donned coarse gray costumes and other appurtenances of ~~the~~ street mendicants, and came to called "Beggars." In Calvinist fury, they desecrated church~~es and~~ by using sledge hammers to purge~~d~~ them of images. Patriots of the sea were called "Sea Beggars"; they likewise wreaked havoc as they captured port after port. Among these latter was an Admiral of the Dutch fleet, the wild Baron of Lumme, ~~Bill Count~~ de la Mark.

Prince William of Orange, the people's advocate, reared a Lutheran but ~~was~~ remained nominally a Catholic from age 11, saw this rise of Protestant fury as a tool to win Netherland's independence from Spain.

To protect his claims ~~In retaliation~~ Philip II sent the Duke of Alva to stamp out Dutch heresy and political rebellion with one blow. His army of 10,000 fell to the task, sparing no mercy. Thereafter, ~~Further~~ emigration from Holland to anywhere was forbidden; ship captains aiding and abetting attempted flights were hanged. William of Orange was declared an outlaw.

whose ship's chaplain was Michaelius the father of the Domine of the same name who org. the Dutch ch in New Amsterdam in the horse mills

The Wild Beggars, continued to pillage Catholic churches, and cut off priests' ears for good measure. ~~William~~ the Prince commissioned the Beggars of the Sea to prey on Spanish shipping, to capture strategic ports, and to stand at the ready to open dikes to flood the enemy out if necessary. Among these Sea Beggars was ~~Count~~ Baron Van de Mark, one of whose Dutch descendants was to later embark for Wildwyck on the Hudson where that family intermarried into the family of Harmon Hendri~~c~~ks and Magdalene Dircks. He too is a direct ancestor of the writer. (See 11 b now 45 e-i)

Although perhaps more atheist than anything as the State had become his god as critics claimed, William of Orange now became a Calvinist h~~e~~oping to unite Catholics, Calvinists and Lutherans to oppose ~~Duke~~ Alva's tyranny. Meanwhile Beggar atrocities continued, including their free use of the gibbet. So did Catholic barbarties, which included butchering males, and violating women.

In Gelderland from whence the Wildwyck Van Gardes originated 500 heretics were drowned. Catholics forced Haarlem, a Calvinist center, to surrender after a 7 month seige which set the Haarlemites to eating weeds and leather for a precarious existence. This was Alva's last great victory. Summoned back to Spain, he boasted he had executed 18,000 rebels.

William of Orange, now governor of Holland and Zeeland, promised religious freedom to both Catholic and Protestants altho the Beggars turned a deaf ear and continued to torture Catholic priests for deceiving the populace with false relics, such as "true" slivers of the cross of Christ. The persecution was not one-sided. ~~On the other hand~~ As late as 1579 in one village alone as many as 6000 Protestants were massacred in one night by Catholic Leaders. The message of Christ was forgotten, if it ever existed, in this long, bloody revolution.

(P.30, inserted elsewhere)

William of Orange, victorious and now headquartered in Antwerp, ~~in~~ was made the object of several assassination attempts by pistol and poison. Finally a youth disguised as a poor pious Calvinist asking for alms appeared before ~~William~~ the Prince who cheerfully gave him 12 crowns, whereupon the youth fired three bullets into him. William the Silent died praying, "My God, have pity on my soul". As well he might.

b.
gtgdf 1560
gdf 1590
f 1610
16 1630
?

It is alleged that Dirk, the great-grandfather of Harmon Hendricks, was captain of the Civil Guard that fatal day in 1584. Was it he who fell upon the younger assassin bringing him to his ruin? In any case the assassin ~~The youth~~ was tortured, slain and beheaded and said head was displayed as a precious relic and revered in Cologne for 50 years thereafter.

William the Silent, the Prince of Orange was buried at Delft, the "Father of His Country" A patriot penned "Wilhelmus van Nassouwen" which remains the national anthem of Neth. to this day.

¶ 1648 - Neth consisted of a loose confederation of 7 provinces - includ. HOLL GELDERLAND & FRIESLAND - from which our known ancestors are known to have emigrated to America.

It can be readily seen that those 80 years of revolution did not provide a stable environment for Dutch children ~~of the Dutch~~ to grow up in. So much for the picture of every freshly scrubbed roundfaced ~~Hans~~ JAN and ~~Gretchen~~ Anntje prancing among the windmills and tulip fields? 1636 in quaint little wooden clogs; or skimming frozen canals on ice skates toward school, ~~and~~ or toward the market place ~~with a bucket~~ dragging an ice sledge of ~~Dutch~~ cheeses. #1 OVER

This cruel war environment of Christian pitted against Christian was the environment of both the grandparents and parents of the American Rosenkrantz, the Van de Marks, the Van Gardens, ~~the~~ ancestors of the writers, all of whom lived as colonists and tillers of the soil in 17th century, colonial New York, in Ulster County as it came to be known (in 1683.) ~~half-way between Albany and New York City.~~ It will become apparent that these families of old Netherlands did not rear quiet obedient children in Amsterdam and Gelderland, ~~and~~ or in Norway to which they fled.

At least the Rosenkrantz' & the Van de Marks were not quiet. The Van Gardens made less noise; that's why the progenitor Albert ~~became~~ was often a trustworthy ~~Commissary~~ ~~fiscal~~ magistrate in Wildwyck.

Open sentence for p. 34

? Early Wildwyck - variously called Atkarkarton, Esopus, Rondout and Wildwyck before it finally became Kingston upon its bloodless conquest by the English ~~in 1664~~ was older than the Plymouth Rock landing of the Pilgrims by a half dozen years. As Kingston it became the 3rd most imp. town after Albany & NYC., & was situated on the Hudson half-way between them.

#1 But at least, the matter of religion finally stabelized for most. By 1560 the Dutch Reformed Church was organized on the Calvinist line; 6 years later the cornerstone of the faith was established in a creed of the Belgic Confession and Heidelberg catechism in which all children were instructed.

①

18TH CENTURY DUTCH ANCESTORS IN ULSTER COUNTY, N. Y.

THE MORMEL BUTTER PEOPLE: CHRISTI~~A~~NA AND JACOB VAN DE MARK:

Only one of Christina Van Garden's four pioneer grandparents was probably still living in Ulster County, when the infant was baptized from the doopbecken by a visiting domine for Kingston was again between pastors in 1709.

The Flying Angel was still flying at Mombaccus, but Harmon the woodcutter, and deacon Albert Gysbertson (Van Garden) the Magistrate and his wife Aeltje Wiggers had passed on.

Christina, the last of Rachel Rosencrans and sawyer Gysbert Van Garden's brood of 10, grew up in the town of Rochester (formerly Mombaccus, now Accord) near her father's saw mill on the Peterskill. In this lumber business her papa did well with his partner Uncle Zander Rosencrans on grandfather Harmon's mill property, buying 250 acres for himself from both sides of Rondout Kill. Here both papa and uncle accumulated more land, and were exempt from jury in old age, havi~~a~~ng served their community well. Uncle Zander ~~was~~ had now gone to West Jersey to establish himself at Shappanack on 900 acres there.

Like Christian's other grandsire, deacon Albert Gysbertsen the magistrate in the days of the ~~old~~ Esopus Indian massacre in Kingston, which her papa and uncles on festive days ~~retold~~ loved to retell beside the flickering hearth to scare ~~the~~ little children, safer now these days, her papa Gysbert also served his settlement as one of the trustees in 1713-16.

These civil authorities were elected annually by freeholders looking for men of ability and confidence to regulate public concerns, such as issuing land deeds and deciding fairly the use of public woodlands for cutting. And sawyer Gysbert knew full well the possible abuse of ~~a~~ prodigous forests reducing ~~its~~ their stands to a ~~bundle of~~ dwindling heap of kindling.

Mombaccus consisted on only 50 families in Christina's day, necessitating its new generation to look to the outside for mates lest their numerous offspring be born with deformities. Christian did just that, look outside, but not far for her cupid ventured only a few miles down the road to the Butterfield farms.

At age 21, Christina heard her 1730 wedding banns registered publicly the require 3 times at ~~the~~ Kingston's Dutch church in the same manner as had grandparents Harmon and the Flying Angel in the olden days of peglegged Peter Stuyvesant in old New Amsterday. Crying the banns was to prevent clandestine marriages, as if she or any other decent Dutch girl would want to pull off a dunderhead stunt like that!

The groom in this 1730 wedding was the grandson of Thomas Van de Mark and Jacomyntje Jacobs in nearby Marbletown, way down the King's Highway about 7 miles.

Dear Jacob was of an age as herself; had been ~~pabp~~ baptized, in fact, only 8 months after her own christening, from the same *doop-becken* in Kingston but by Dominie Vas, for now the town had a resident pastor.

Jacob had been born to Arie, first son of progenitor Thomas Van de Mark the Papist and his Dutch Reformed wife Jacomyntie Jacobs of Marbleton in 1710.

Young Arie and his wife ~~from Schenectady~~, Saartje of Schenectady, started off poor. About the time of little Jacobs' birth the parents were taxed for only one chimney, and that's about as poor as one could be in those days. But the old grandfather Thomas the Papist had little more; he was taxed for one chimney and one stove that same year. And that's not much in the way of riches, not after being in America 45 years. But it is safe to say his barn was big, for cows common to these great Butterfield grazing lands commanded ~~housing priorities~~ comfortable winter barns.

In 1699 ~~when~~ Jacob's father had married Saartje of the Schenectady Bonts ~~of~~, ~~Schenectady~~ who had lived with her parents there before the infamous Indian massacre. She often related the horrid details over kneading board and kool slaa crock.

Domine Petrus Tesschenmaker~~s~~ was her pastor in that village then, and ~~he~~ his honorable person was one of the 62 to suffer a fiendish death ~~by~~ at the hands of tomahawk brandishing French and Indians from Montreal during King William's War. The war that accomplished nothing.

Under the command of Messieurs de Sainte Helene and Mantet, 200 set out from Montreal in deep snow to attack Albany, but as the cold was intense stopped short to sack Corlear (Schnectnady) instead.

In eerie silence they padded thru the gates which were wide open despite repeated warnings from Albany magistrates to set a watch for just such an ~~instance~~ attack. The fort with no guards on duty was quickly taken as were the sleeping citizens. The order to spare the Domine alive to wring information from him was ignored and he was killed and burned along with his precious papers. Twenty Mohawks in town were spared as the assault was directed only against the hated English province.

During the two hour massacre, the attackers lost only two men; a few others were lost on the return march to Canada. Confiscated Dutch horses provided meals for the fleeing enemy with their numerous hostages.

Among the 62 casualities listed as "kild and burnt" in addition to Domine Tesschenmaker, was a poor woman whose child's brains were dashed out against a wall. Also slain was a French girl held prisoner by the Mohawks, and 11 Negro slaves belonging to the Dutch. Of 27 prisoners taken into Canada were 5 more slaves. All 5 sons of Dutchman Groot were also ~~t~~ taken for ransom.

Capt. Bull's Soldiers buried the slaughtered, and after succoring those left alive at Corlear, set out to pursue the enemy to "Spoyle and Destroy", ~~Ma~~, and use all means "Imaginable to Rescue ye Prisoners which they have Carried along with them". Mohawks led the way.

Only 26 persons and 5 or 6 houses escaped the conflagration. Whether Saartje Bont was among those battered in town in need of Bull's succour, or whether she fled the 15 miles to Albany thru ice and bitter cold in the burning night while houses and barns and cattle flamed is not in the records. Nothing further is known about her father Hendrick Lambertsen Bont, except he is not listed by historians as being one of the casualties

~~But~~ The Van de Marks and other Wildwyckers, soon heard of the massacre when this upriver town sent a message down to their village for an additional 100 men to aid in the disaster.

When the Five Nations (Oneida, Onondaga, Cayuga, Seneca & Mohawk)? informed Gov. Sloughter that they were innocent in the Schenectady sack, the gov. returned a vote of confidence to these praying Indians, commanding them on their understanding of the Christian religion, and, not incidentally, thedifferences between the Reformed and the Roman Catholic traditions. religion. He sent them presents, including rum and tobacco. Gratetul, their sachem's reply was "we all one heart one head one scalp".

Saartje was unconvinced. Only 9 years of age during that notorious massacre, she held bitter memories long after that Saturday night of slaughter and burning, long enough to influence her 11 children to hate the red man too. Of 5 sons grown to maturity, all were to serve in the local militia as expected of frontiersmen at the time, but 2 of these further volunteered in the provincial army in the later French and Indian wars; along with 3 of her grandsons. One of these little chaps must have been drummer boy, or possibly standard bearer, for he was discharged from the military at age 14!

No Christian baptism for Arie, Jacob's own father, has ever been found recorded in Dutch kerk archives ~~as is~~ which is not the case for most of his younger siblings. Could it be that there was no opportnity, for 1675 when Jacobmyntje was brought to childbed with him was a time of great spiritual dearth when their community was without clergy, and had been for nearly a decade?

As a result some of the inhabitants became sorely distressed at the absence of church influence; children coming on ought to have something better in their heritage than wickedness ~~and~~ resulting in constant fear of massacre, as the Lord's punishment, or so believed Thomas the Papist when he beheld the roundhead of his firstborn Arie in old Wildwyck. Deprived of the Lord's blessed sacrament ~~for~~ , this baby in the birchbark cradle would not grow up heathen, if he a god-fearing Papist in a land hostile to ~~Romanism~~ Romism could help it.

1678-80 Van Gaasbeeck
1686-89 Van den Bosch

Accordingly when Arie was only two, his papa Thomas, though a ~~a~~ PRO ~~confessed~~ Roman Catholic, was one of the 49 men of Kingston to petition Gov. Andros of the Church of England for a minister, ~~and~~ ~~but~~ by which they meant a Dutch Protestant Domine. The situation must have been desperate for a Papist to vote in this manner, and it was.

The man of God who responded to this urgent calle~~d~~ was Dom. ~~L~~ Van Gaasbeeck. It was this Domine or his ~~colleague~~ successor ~~[illegible]~~ who then baptized in turn little Jannetie, Bastian, Douwe, Aariantie, Theopilus, ~~Exxxke~~ Eycke, and fin~~n~~ally, one of ~~a surprising~~ an unexpected German name, Frederick.

Only the first and the last of Papist Thomas' brood was not baptized in the Dutch ~~this~~ ~~Van Gaasbeeck~~ ~~in the~~ church. Arie; and his baby brother Augustinus, born 1693. 5 years after little Frederick who made it to the deep-becken just in time. Augustinus did not, for alas!, the church was again without a pastor for a period of six years because of a scandal. Dominine Van den Bosch had been dismissed from his pulpit, forced to leave because of immoral conduct, and there was a great shortage of ministers in that day, ~~as now.~~ with none to supply this unfortunate vacancy! Seems as if the Dutch had more babies ~~and more congregations~~ than churches and domines who would accept the charges at ~~any price~~ the proferred stipend. ~~But~~ For most Dutch were more interested in wresting profit from the soil and livestock than in building churches. Big barns, as any cheese maker could tell you, were more important than a kerk with a cock on top.

But Papist Thomas cared and he petitioned and he signed. His brood, it turned out, ~~to be~~ was both numerous and Dutch, and Dutch it remained in Calvinism.

Altho their firstborn Arie was never baptized into the Dutch church, the youth was married in the church by Domine Nucella. To Saartje Bont, daughter of HENDRICK LAMBERTSEN BONT of Schenectady. They had 11 issue to populate Marbleton, many bearing the same ~~given~~ Christian names as their aunts & uncles. Were it not for dated church records the researcher's ~~would~~ lineage be lost among the repetitious ~~appellations~~ Christian names.

Well, Geesjen (Grace) was different. They had 2 of these, born 9 years apart. It was not uncommon for parents to name a ~~successor~~ later child for an earlier ~~child~~ one departed as an infant in some small pox scourge or massacre or —

And they had a Jacob in their ~~named for an uncle, Th~~is seventh child, who married ~~Catharina~~ Christina Van Garden. ¶ He may never had understood why his Dutch Catholic grandfather Thomas Van de Mark was one of the pioneers to take up land away from the ~~decent~~ safe town of Kingston for life in this country village of Marbleton TOWN. For most of this area then had been laid out FOR and drawn by lot ~~for~~ by the English soldiers disbanded from Fort Esopus, and this grandsire was known to entertain small love for the English military, especially as ~~when~~ ~~as a~~ one of the wild Wildwyckers who had suffered at their hands, & at the point of their ~~halberds~~ swords.

What did induce Thomas Van de Mark to go into this enemy camp to clear that first 64 acres hard by tall Style Klip Rock on Esopus Kill, and drain its swamps for pasture and orchard? For the disbanded Fort Esopus soldiery ruled the roost here, this village of Marbleton TOWN and its militia. [Christoffel Berrisford was] The chief magistrate here, WAS the CB same, who led 5 other comrades in arms in the olden days to Jacobsen's house to forcibly take the ham hanging from the rafters, and who beat brewer Slecht with his halberd.

Also drawing lots to this land of promise were other English soldiers he knew and despised - Fisher who beat the miller when stealing his hens, and even killed Cornelissen after cutting another citizen in the belly; Cage who lamed Harmon Hendriks when stealing his goat for meat at the redoubt; & the other ~~violent~~ mean spirited sloths demanding meat and pork and cabbage from poor householders, Elgar, French, and the rest! Mrs. Broadhead herself, widow of the cruel captain who overran in a most overbearing manner, everyone, was the first to receive her allotment in Marbleton - 100 acres. To say nothing of ~~that~~ that ~~rich~~ large landholder ~~holdings~~ of Dutchman Tjerck ~~de~~ Claesen de Wit — who built his sawmill a ways out, the oaf who beat him instead of paying him wages as he promised when first he came to America, young and poor!

And who headed the militia in Marbleton? The same soldiers, Pawling, Berrisford, Cage the drummer, as always as in the days of early Wildwyck.

To move out here? Could it be that Honorable Peter Stuyvesant's [now deposed Lord Governor who himself took the British oath] [formerly owned by Sachem Rainmaker] acquisition of 92 acres on nearby Washmakers Land had given him the effrontery ~~hope~~ ?? to clear and drain some morgens of his own? And eventually acquire some better grazing land for the cattle.

But Thomas Van de Mark ~~probably was not~~ was not ~~more~~ lacking in personal courage — not this descendant of the Wild Sea Begger of Brill, the Admiral of the Dutch navy!

But he was somehow drawn, ~~tempted~~, and he went, probably as a squatter ~~xxxxxxxx on~~ to Indian lands. He eventually acquired 169 acres stretching on both sides of Esopus Kill from Style Klip Rock downward to a large hill called Groene Bergh. On this Kill also lived brewer Slecht's ~~Schlcht's~~ daughter captured long ago by the Indians on the day of the Esopus massacre at Wildwyck, and not with a Dutch boer ~~husband~~ but with her Indian warrior husband! Would wonders never cease - the despised English soldiers ruling peaceful Dutch apple growers, Dutch maidens contented to take up the Indian life of Their Captors! In a wigwam, yet.

Jacob Van de Mark, the young husband and husbandman of Marbletown, was fully aware that his pioneer grandsire had refused to take the British oath of 1689 when Gov. Dongan ordered a new oath of allegiance to the ~~British~~ English crown. New oaths, new allegiances, new land titles were always demanded in these uncertain times.

There were records to show that of 222 ~~Kingston~~ ULSTER CO citizens haled before the Honorable Court to swear allegiance to the new Crown, William and Mary of Orange, ~~and~~ that grandsire Thomas and only 3 others refused to take that oath. One of 4 in the whole county! Why?

When did Jacob Van de Mark move to Rochester? after 1748 as dau Sarah #72 bp. here 14. Apr. The older bp. Kingston Joseph #73 bp. Rochester in 2 Oct. 1751

by 1751

Could he still have been mad at fickle Protestant Queen Elizabeth for driving his illustrous ~~royal~~ ancestor of the 24 ships from Dover harbor out into the open sea, to survive or perish as he ~~chose?~~ could? Good Queen Bess, indeed!

Or did he still hold a grudge for the bodily harm wreaked on his defenseless pate by English soldiers occupying Fort Esopus after the loss of New Netherland which his ancestor had so nobly freed for God and liberty, ~~but~~ and not ~~to~~ to benefit this British conquest?

Or was he a ~~Black~~ follower of the Leislerian ~~follower~~ faction favoring a people's government, not one arbitrarily ordered by the Crown 3000 miles across the Atlantic? When James II had ascended the throne ~~he was~~ this former Duke of York was ~~generally~~ genuinely feared by all the Protestant colonies for James had converted out & out to Roman Catholicism.

Thomas the Marbleton Papist progenitor was almost certainly not a Leislerian. For Jacob Leisler, erstwhile trader in the ~~Idies~~ INDIES & N.Y. merchant and deacon of the Dutch kerk holding to strong Calvinist views, hated Popish things and launched a strong anti-Catholic campaign with his ~~rebels~~ militia now. wild with joy that King William promised to insure the Prot. rel. in Eng & its colonies

liberty of conscience was promised to all except Papists.

Catholics had had it good, up to now, for Catholic James II had placed his own officials to govern his colonies. One of these Gov. Dongan was an Irish Catholic, ~~and his~~ whose broad toleration policies intended to include the few Catholic immigrants, now came to a smashing halt with the overthrow ~~fo~~ of his Catholic sovereign, James II in the Glorious Revolution of 1688.

As soon as colonists heard of the movement to overthrow King James, they set ~~about~~ out to overthrow his viceroys in the colonies. Thus Andros and other royal officials were imprisoned, but ~~not~~ even Increase Mather, who desperately tried, was unable to win back their old corporate charter with its liberties.

Down in New York, the deposition of the Cath. Crown led to Deacon Leisler's rise to power, for he became representative of provincial support in the military invasion of the Dutch Stadholder, William of Orange ~~and~~ the husband of James II's Protestant daughter Mary, in the Nov. 5, 1688 overthrow of the Catholic despot; James II managed to flee with head intact.

In N.Y. power soon went to the Dutch Deacon~~'s~~ Leisler's round head for he soon took over the governor's pew at church as well as the British fort in town, and assum~~b~~ed for himself the title of Lt. Gov.

This effrontery failed to win the support and admiration of the Domines as it had the common people's - the farmers and shopkeepers and small merchants whose list of grievances was long. The highly educated clergy aligned themselves with the ruling families opposing the violent tactics of Leisler's leading his militiamen ~~to~~ IN his enthusiastic movement to gain support for the good Dutch stadholder William, and his Mary.

We have already seen how Domine Nucella of Kingston ~~hated~~ disliked Leisler so keenly that he refused to baptize ~~andy~~ Any "Jacobs" ~~in his congregation~~ "from his politically correct doop-becken". While he too supported William and Mary, he despised the agitation this Leisler was causing throughout his troubled parish. ~~New England, of course, welcomed the Leislerians.~~ ~~Farmers vs gentry~~ merchants, yeomen vs gentry, Domines vs church members. Disorders and troubles [illegible] leading to discontent.

One common man in Ulster County, Thomas Van de Mark the Papist, did not go along with Leisler either, but for a different reason. He much preferred that the Catholic James II be restored to the English throne. It insured his safety in a strong Protestant community. And it turned out that way, for with the accession of William and Mary the Catholics were never to have it so comfortable again for ~~a good long time.~~ years to come.

Ironically Leisler the rebel ~~had been~~ was hanged 1691 thru the influence of ruling N.Y. families, and he was disemboweled, ______, and his body cut in four parts. For treason to King William whom he had been supporting all along. [Leisler speech at the gallows & burial His reburial Xtn 7yrs later 1699] See notes.

If that could happen to a Dutch deacon for King William, what about a humble Dutch farmer against this new Protestant Crown?

Undaunted as the old Wild Sea Begger of Brill, Thomas nevertheless refused to ~~sign~~ put his mark to 1 Sept 1689 the new British oath of allegiance. One of 4 in the whole county; ~~out o~~f the rest of the 222 ~~neighbors~~ Kingston citizens ~~who~~ dipped the quill in the inkpot and signed, or at least made their marks.

The Dutch church with its divisions between aristocratic wannabes' clergy & the humble laity was ~~to be~~ remained scarred many years by the Leislerian rebellion & ~~by the end of the beginning~~ with the dawning of another century ~~the 18th c~~ there arose a more independent, pietistic Dutch preacher to challenge the church in the Great Awakening.

If Dutch through and through, why did not Thomas Van de Mark support the reigning Stadholder as most Dutchmen did?

Perhaps he became anti-Protestant since petitioning for Dutch clergy to come and rescue wild Wildwyck from sin in 1676. Perhaps he returned to his candles and saints of the Church of his youth by 1689; ~~P~~privately in his own home, of course. It is known he never had his last born Augustinus baptized in the Dutch kerk.

Of course Domine Van den Bosch had just been dismissed for immoral conduct. And the Dutch rulers of Orange successfully snatched the crown of Catholic James II from the royal head of the rightful king. And, the ~~a Dutch~~ deacon rebellion leader got hanged and quartered in a surprising turn of justice in taking up arms for the new Sovereigns; wealthy Dutch merchants saw to that.

But all agreed that Dutch deacon Leis~~t~~ler had died on the gallows like a Christian in the end.

His last words were, "Of such as I have injured, I humbly beg forgiveness, desiring them every one, with Christian charity, to bury all malice in our graves".

Noble words to die by. But the divided souls in Ulster County turned a deaf ear. Disorders and troubles culminated in a decade of discontent - farmers vs. merchants, yeomen vs. gentry, every~~body~~ freeholder vs. taxes.

The last years of Thomas the Papist, grandsire of Jacob Van de Mark, could not have been peaceful. He outlived Reformed wife Jacomyntie by 30 years; both were buried in Marbleton's first Dutch burial ground. Here their two roughened stones remain to mark their graves, weathered testimony to how they themselves weathered the storms of surviving the rigors ~~of~~ inherited by New World settlers.

They came by ship to occupy and do. And did.

Jacob Van de Mark ~~was probably a yeoman like his sires.~~ prob. made his living on a farm midway between ~~[illegible]~~ ~~a farmer settler~~ Marbleton & Rochester as church records show connections with both villages; he lived all his days in this place.

By now Marbleton was famous for its Mormel butter and cheese commanding premium prices even in far away Europe and the West Indies. The many Van de Mark coolhouses in this settlement likely contributed their share of creamery products to the frequent shipments of these prized commodities.

Ulster County had become an important granary as well and when the harvested grain was well cleansed of chaff and cob as the law demanded, it also was readily market~~ed~~able. Each grower, however, believed his crop undervalued by New York City merchants and bakers who controlled its traffic and price. And felt scalped as farmers always have. Farming was not easy in Jacob's day of sickle & cradle. Neither was dairy.

One of Jacob's brothers Hendrick was a carpenter, and another ? Jeremiah ck this a weaver. All 3 of these sons of Arie, in addition to the other sons - 2 Augustinus, 3 DOUWEN ~~Jeremiah~~ and 1 Thomas - upon reaching the age of 16 when every frontier lad was already a keen marksman with his hunting rifle, ~~are~~ were recorded in military annals as having served in one on another of the foot companies of Marbleton's militia between 1738 and 1763. As one family historian, loyally if somewhat blindly, remarked, the Van de Marks were "always found fighting for Liberty and Justice".

But Liberty and Justice in ~~the~~ early 18th century colonial America usually took on the shape of European greed; its appetite for world wide supremacy was voracious. England versus France versus Spain, and on~~e~~ and on. The more removed colonists in American settlements wanted only to make babies and Mormel cheese, plant corn and tobacco, frolic at Pinkster (Pentecost) and Shrovetide, and spend a few evenings at the brew house with a mug of good beer, or attend divine services at the church unsupervised, depending on their inclinations severally.

10.

But these young Van de Marks did learn war, however unwillingly. (OVER But for these Perhaps the lure of the sword blade outshone the sheen of the plow share.) For their Van de Mark heritage had been war all along — from the days of the Wild Sea Begger Count to now. Their gdf. had been in the Esopus Mutiny & a militiaman. Their own father Arie had also been militiaman, likely ~~was~~ was until age 65, but he did not join Ten Brock's company in Queen Anne's War as did their uncle. Whether Uncle volunteered to escape the drudgery of corn picking and hog butchering is unknown, but ~~the~~ ~~monarchs~~ England's intent ~~of~~ IN this war for Her Majesty (called in Europe the War of Spanish Succession) was to prevent the ~~alliance~~ union of France and Spain, which event would threaten England's strong drive to power.

ver

In the New World ~~its~~ the results of Anne's War were indecisive, although there ~~is~~ was nothing uncertain about the misery inflicted in the burning of St. Augustine in Florida and of Deerfield in New England, or ~~of~~ IN the Haverhill massacre to the last man, or IN the attack on Charleston, S.C., all tragedies occurring during that conflict.

In fact the 18th century perennial English-French contest for world supremacy in commercialism and colonialism ~~carried America~~ subjected the American colonies to ~~to~~ 3 wars named for the ruling British monarchs - William, Anne and George; each proved indecisive. — Well, in the Utrecht negogations following Anne's War, Eng also won the right to transport slaves to Sp Colonies - 4800 per year.

The fourth war ultimately brought victory to England. It was called the French and Indian War of 1754-1763. Numerous Van de Marks marched to the colors in this one ~~as we shall see~~. as Large nos. of Br. regulars in redcoats quartered in Dutch homes; (until 1760) mar Dutch girls. This did as much to Anglicize as anything. Romance then as now assimilates.

(1713) Eng also came into possession of Acadia and the Hudson Bay area.

Triangular trade here?

BK.

3/14

One of these was very young — Gysbert the first born of Jacob & Christina when only a lad & perhaps a drummer boy in Gen Scotts Brigade (1746) was discharged at White Plains at the tender age of 14. War ~~still~~ did not lose its allure for he later enlisted in the Continental Army & served 3 hitches during the Am. Rev.

1750 – age 14
what war was
this?

But more than the clash of arms sounded in the first half of the 18th century.

There was the welcomed announcement of inventions, the heralded introduction of cultural amenities ~~to~~ in attempts to sophiscate, ______, the cries of newborns heard as well ~~and~~ the weeping for old ones departed, the insiduious rise of black slavery ~~but~~ and it not silent, and the victorious shout of religious awakening and the subsequent agonizing ~~groan~~ travail of church schism.

Some of these events probably had no immediate bearing on these Dutch forebears in the backwoods of Ulster County. While some births of ~~native~~ colonial sons would in time, such as that of Ben Franklin to the devout Christian ____ of Boston, and George Washington to a well-to-do Virginia planter.

The sensational death of pirates like New York's Captain Kidd sent to England for trial and execution, and of Blackbeard slain by Virginia colonists might have entertained ~~them~~ these rustics for a time if only because of the tales of fabulous buried treasure each left behind. They probably would not have known these deaths virtually ended piracy ~~troubling~~ plaguing the coasts of the New World. Like many hist. developments, that came by hindsight.

The ~~closer to home~~ ~~deaths~~ departures of homefolks of Ulster Co. to a Better Land, as the Dutch liked to say, touched them more deeply. The old ones — Jacob's grandfather Thomas the ~~settler~~ Papist from ~~what~~ the old country he called the Fatherland to his dying day, in 1724 when —

He had been laid to rest then beside his Jacomyntie in Marbleton's Dutch Reformed burial ground, Protestant buried in the end.

~~Christina's~~ The ancient grandmother Magdalen the Flying Angel, whom Christina Van Gorden was to remember well, her altogether too frail mortal wings folded at last and tucked in a wooden coffin, laid to rest in Mombaccus beside~~s~~ Harmon Rosencrans whom this granddau ~~Christina~~ was never to know except by family reputation — his skill with sword and forest ax, his fox~~iness~~ cleverness in escaping his Indian captors at Esopus, his boldness in challenging even the Sheriff to a sword duel.

Weddel Jacob's & Christina's time

Some "firsts" in America in ~~this couple's time~~ were likely never ~~heralded~~ trumpeted ~~to~~ IN their neck of the woods and certainly did not affect their days among corn stalks and cowsheds. ¶In Philadelphia Ben Franklin's public library, the first. In aristocratic Williamsburg, the first theater, and three decades later Richard III played even in the Quaker ~~Philadelphia~~ City of Brotherly Love. But who here in the Hudson Highlands cared a snap about Richard when the ~~Fatherland had placed in~~ Fatherland had placed in nearly every literate Dutch cottage the poetical works of "Father Cats". As for art, let Holland tell the English about art — then Flemish-Dutch painters were without peer. Especially the religious paintings of Reuben - Lot and His Family Leaving Sodom; Vandyck - Christ Crowned with Thorns; Rembrandt's Descent from the Cross.

— Shakespeare, indeed! ¶For Anglicization had not gone well in Ulster County, and would not until nearly the end of the present century. Obstinate clodhoppers, the critics accused.

Then there was the first opera, and it in Charleston, S.C., subtitled The Hob in the Well. The "hob" these Rosencrans and Van de Marks found more interesting would have been the hob raised by the Phila. mob burning pillory and stocks, for they themselves had grown up in the dark shadows of these instruments of cruelty ~~and~~ OR correction, depending on the view of the offender or the offended.

Of printed material, Franklin's Pennsylvania Gazette was the most popular along with his Poor Richard's Almanac with its weather prognostications and pithy proverbs. Both likely appeared even at their rustic hearths for firelight reading if anyone had energy after the long milking hours of many cows to make the Mormel butter and cheese.

The King's Highway now had been completed from New Jersey to Albany, and was built on both sides of the Hudson. It had come to good use as a military route and as a regular stagecoach line. In 17__ Jacob was appointed surveyor of a portion of this post road and its swinging gate; his father Arie was appointed to the same duty in 1712. Posts carried mail on it; but in winter they skated from town to town on frozen rivers.

Tea had been introduced, but every Dutch Rip and ____ in the Hudson hinterlands knew brandy and hot chocolate would not be replaced here with British tea! Not men who grew flax and grain, prized apples and produced the world's best butter and cheese as here at Mormel. Let idle Bostonians sip the insipid steeped stuff!

Americans had invented the sail schooner. and & took to deep water whaling off the coasts of Mass. Nantucket had become a whaling port of renown. ~~First~~ Whale spermaceti candles & Whale oil lamps began to replace the old cattails dipped in fat, and to some extent the ubiqutous tallow candle to those who could afford it.

Strait-laced Puritan Boston even permitted a public celebration of Saint Patrick's Day the ~~smae~~ same year fading Cotton Mather organized vigilante committees to destroy bawdy houses. Boston now was the largest colonial city, with a population of 12,000.

By now even the City set on a H,ll doubted that betrothed couples engaging in fornication sexual intercourse was living in sin, and Harvard students publicly debated that very issue. Of course, Puritan betrothals were most binding, as was the marriage vow. ~~And so was marriage~~, But even this early some wives left their husbands bed on ~~the~~ ~~basis~~ charges of incompatability.

Down at the mouth of the Mississippi in French territory women settlers numbered so few that France emptied her jails of prostitutes, shipping them to ~~the~~ ~~new~~ this New Orleans to discourage Indians lechery with ~~liasons~~, a frolicking pasttime ~~which~~ also troubl~~ed~~ing Mather's New England. Within 7 years France sent other ships with "casket" girls (laden with a hope chest of bridal regalia?) to legally wife ~~the~~ French settlers in La.

Slaves 1715-67. Caribbean, worth £50
most imp from
1712 - No sl. to be buried by daylight, no
more than 10 black mourners

On the religious scene there was a stirring, a sound as it were in the mulberry trees — often reactionary. #15

REL

By 1700 Massachusetts' few Roman Catholic priests were given 90 days to leave, or be tried as incendiary disturbers of public peace and safety. New York soon followed with a similar ouster. This province, however ~~It~~ did accept ~~however~~ the Jews now being excluded fpom ~~the~~ Louisiana Colony. These fleeing, settled in New York and New England. The latter's O.T. emphasis and professed love for Hebrew culture opened its heart small as it was. In Georgia there was religious toleration, for all except ~~excluding only~~ Catholics; Savannah's synagogue was built in 1733. Ironically, Maryland the Catholic Colony had taken up persecution; Papists were allowed to practice their rituals only in private homes.

There is no evidence that in Marbleton, Papist Thomas Van de Mark had ever practiced any religious thing except carry his children to the Dutch doop-becken for christening; these all grew up to be Dutch Reformed like their mother, Jacomyntie. But maybe he had his secret candles, and surely must have invoked the names of saints on occasion.

In Pennsylvania German pietists had filtered in, bringing their music, and thee Ephrata Dunkers shocked ~~the~~ other colonial sects by singing in multi-part harmony: Only solemn lined psalms ~~hymns~~ were acceptable to them of the Dutch kerk and to their God. Even staid missionary John Wesley down in Savannah was hailed before the court for introducing unauthorized hymns in the divine services of the Anglicans. God seemed to be particular how vocalized praises came to His ears in those days.

By now all free men, male servants and Negro slaves over age 16, were taxed to support the Anglican clergy in all the colonies, whatever faith the individual conscience chose to ~~believe~~. practice. Believe what you must, but thrust ~~[illegible]~~ the Church Tax to the Anglican coffers. Catholics and Quakers protested ~~the state tax.~~ this ecclesiastical tax, As did the New England Puritans.

As for Quakers, they were not welcomed anywhere except in Quaker Coddington's Rhode Island and Penn's colony which had now come to embrace ~~New~~ the Jersey people. At Phila. in the City of Brotherly Love, they prospered and in ppospering held public office. While This Quaker oligarchy did not use its pwoer power to compell religious conformity, neither did it use its ~~pwoer~~ power to appropriate funds

over

to equip a militia to protect the scalps of western frontiersmen, largely uncultured German andScotch-Irish farmers, from Indians bent on open marauding when Fort Duquesne fell at the beginning of the French and Indian war. Pacifistic policies did allocate monies at this time incongruously enough to the Indians ______

In Ulster County, New York, the Dutch kerk had grown more popular with the arrival of Domine Petrus Vas. Keen of vision and blest with grace unlike an earlier man of the cloth who ~~was~~ had been dismissed for immorality, he stayed on. And on. His long ministry of 46 years, assisted by colleague Rev. Mancius, stabilized the growing settlements in the wilderness. Vas organized the Marbletown church in 1737; in all, he & Mancius organized 39 daughter churches in the county.

An eloquent preacher and indefatigible worker in the Kingdom, Dom. Vas was markedly successful in converting and bringing many members to his Dutch fold. It must remembered that this was during the period of the greater Great Awakening when spiritual resurgence swept the colonies from Dutch Domine Frelinghuysen's 5 churches in the Raritan Valley of New Jerwey northward to Jonathan Edward's Northampton in Mass.

These revival fires may account for the rather large numbers of Van de Marks, Van Gardens, and Rosencrans appearing in baptismal and marriage records of Vas' church in those days, even though some of their progenitors of these clans were not themselves considered remarkably religious. Except perhaps for Albert Gysbertsen, the deacon. And the Flying Angel, and she only sporadically as we have already seen.

But the names of numerous kin of Christina Van Garden and Jacob Van de Mark, and the Rosencrans of Rochester, were indeed penned by these quill-recording Domines in ecclesiastical records preserved at Kingston, the mother church.

The upper colonies in the days of Jacob & Christina Van de Mark were stirring with the Great Awakening. By 1726, Log College had been established in Bucks County, Pa. by William Tennant to train revivalists in the tradition of N.T. evangelists. By the 30's and 40's great revivals swept the country, with Jonathan Edwards leading New England. Gilbert Tennant cut a swathe in New Jersey. George Whitefield, the British firebrand, came to both, silver-tongued ~~and~~ with Bible in hand.

We had already seen how prior to this that Domine Theodorus Freylinghuysen preached a spiritual rebirth in his 5 Dutch churches of New Jersey's Raritan Valley.

Domine Frelinghuysen died in 1748, leaving a goodly heritage. He had long effectively preached the gospel of God's transforming power in spiritual regeneration in both the Raritan Valley, and in the Hackensack Valley of New Jersey where Domine Peter Tesschenmaker (Saartje Bont's pastor beheaded and mutilated by French and Mohawks at Schenectady) had earlier ministered.

In time Frelinghuysen came to be revered almost like a saint, after the long lived schisms were forgotten by all except diehards and historians, for like the Puritans, the Dutch Reformed split during the Great Awakening over pietistic evangelism and the older orthodoxy, a schism which was to catch the churches of Ulster County in its wrenching grasp. And Frelinghuysen's own minister sons would play their parts in Kerke at Rochester and Marbletown as that drama unfolded.

NOTE

18th c. Am

~~tea introd.~~ Sail schooner had been invented. Whale spermaceti candles burned. N.Y.'s notorious Capt Kidd sent to Eng for trial & execution. In N.Y. negro lynchings were frequent. The Anglicization of Ulster Co had not gone well. King's Hwy was completed from N.J. to Albany, being b— on both sides of the Hudson. Marmel made the world's best butter. ~~Up at Harvard~~ In N Eng Harvard students publicly debated that betrothed ~~couples sug~~ fornicators were living in sin. Bostonians sipped the new China drink; the Dutch still preferred strong drink.

~~But~~ And on the rel front there was a stirring, not all of it the travail of ch schism, or of intolerance for Papists & Jews & Quakers, or ~~could be laid to required~~ the onerous tax demanded of all ~~free~~ males to support ~~the~~ Anglic clergy in all the Colonies.

In Ulster Co —

It was enough to fix the thoughts on God . . . p 22

transition: Even Negroes were caught up in this religious enthusiasm, but to a lesser extent. With good reason.

~~The great demand for Negroes to~~

~~By~~ As early as 1735, 20% of New York's population was Negro; lynchings here were frequent for rape and theft. Six years later after a series of fires in New York, 18 blacks and 4 whites were hanged, 13 blacks were burned alive and 70 more were banished. ~~Where to?~~ — sent back to the West Indies from whence they orig —

Considsered real property and valuable, slaves were no more allowed to stray, either accidentally or intentionally, than a cow or a sheep. New York ruled death to runaways caught above Albany; Ro.

South Caroline at the same time was having its slave problems. That colony executed 44 Negroes and 30 whites in a black insurrection in 1739 and the very next year felt compelled to hang 50 more slaves in Charleston.

Meanwhile Parliament in England forbade America hat makers ~~to let~~ take on black apprentices ~~to hat makers~~. This ostensibly was to protect the feltmakers' ~~jobs~~ craft in London. But the Americans failed to strongly enforce that policy for some steps in felt-processing, like that of indigo and tobacco and swampy rice production, were considered simply too onerous a task for whites to labor on — plucking beaver pelts, twanging the fibers with taut cutgut bow . . . . But weaving and blacksmithing and reaping with sycthe and cradle and occupying the counting house — these were considered more worthy of the honorable name of white labor.

This great demand for Negroes to ~~do~~ undertake the meanest tasks was supplied in this period by a trade agreement called the "triangular trade." Hogsheads of New England rum and other manufactured goods were traded for Africans — many of whom were brought to Guinea coasts in chains as captives ~~of~~ by native chiefs at war with neighboring tribes. ~~who~~ These then were ~~then~~ shipped as cargo to Caribbean plantations to be exchanged there for sugar and molasses to take back to Puritan New England to make more rum, to . . . .

One English sailor John Newton engaged in the horror of the Middle Passage leg of this three legged traffic. Story of, & conversion & ministry, & Amazing Grace, & tombstone epitaph.

Slave marriages in most places were not recognized. Owners were interested in the number of black babies a slave woman could profitably bear, not who sired them. By now mulattoes embarassingly appeared on the block, in the buttry, and at the butter churns. ~~While~~ Masters liked to point an accusing finger to white indentured males, of course! Down in Va. ~~thie~~ a black code penalized severely for miscegnation. Stigma was not enough. Most Imported slaves from 1715-1767 , each worth #50, had come from the Carribbean. In 1712 in Ulster County no slave was to be buried by daylight. There were No pallbearers, and no more than 10 black mourners in attendance.

The Wildwyck settlers of Jacob Van de Mark's people had had its slaves, of course. Mingus who hired out for sums collected by his master. . When Jacob DuBois Negro caught a wolf, it was the master who collected the 12 shilling bounty. Barendt the Negro was slammed in the iron grated prison for drunkeness; Whites fared better over their cups.

By now in mid-18th c 1755 Ulster County had ___ slaves, not many of New York's total ___. Jacob's own Uncle Thomas ~~owned~~ had only one of these black fellows, OVER →

¶ The town Kingston ~~had~~ required separate burial ground for Negroes over which a 100 years later a lumber ~~yeard~~ YARD ~~was~~ would be callously built.

¶ But a concern was beginning to stir. Quaker John Woolman was now traveling the colonies preaching against the evils of slavery.

Compared to Hardenburgh's ___ in nearby Hurley. It would be another 1797 years before slave Belle [SOJOURNER TRUTH] would be born on the estate of to another Hardenburgh [Charles] in this same place.

But not all in the Hudson Highlands of Ulster County was revivals and stripes laid on slaves with a heavy hand. Or the production of famed Mormel butter and cheese.

Dutch families frolicked in an irrepressible manner while performing the pranks on Pinxster (Pentecost) after Whitsuntide. Let the English have their Guy Hawkes! (elaborate —

And at outings, over to the turbulent waters of Hoonck Falls on the Rondout for nutting. Or even down to the Kingston docks to watch the sloops come in. Or to take the ferry, crossing the wide Hudson to greener pasutres over there. Skating on winter ice, watching the springtime spectacular ice break up on the great river, fishing it in summer for its salt water varieties, a welcomed change from the fresh water fishes closer to home.

They had their light hearted moments, between milk pail and butter churn.

But mostly farm chores kept these Van de Marks close to fields and cowbarns. But even then they had a way of turning that into one happy bee or another. Apple cuts among the young were made even more popular by the frolic afterwards, as they danced to the twanging of neighborhood Negroes' jew's-harps.

Christina and Jacob Van de Mark's own young numbered 7 in all; Gysbert, Catrina, Ary, Sylvester, John, Sarah, and Joseph, thier names growing noticeably more Anglicized with the arrival of each. With the possible exception of the first, these were baptized during the long ministry of Domines Vas and his colleague Mancius, for the latter pastor continued on after Domine Vas died at age 96.

Both Christian and Jacob as little ones themselves in their separated communities had stood trembling before these church dignitaries with childish nervousness lest they forget their catechism before the teacher dismissed school with an evening prayer. They had been

been examined by these two men of the cloth on designated Wednesdays when children were brought to judgement. So would each of their children's knowledge of the catechism be held before the same ministerial scrutiny. All seemed to warm to personable pious Domine Vas; Domine Mancius' coldness ——
He was a German from Holland, a doctor of medicine, & could preach in 9 lang.

The second of these 7 Van de Mark children Catrina, the writer's ancestor, had been carried on a cold January day in 1734, probably by sleigh the 7 miles down the frozen road to the Kingston kerk, and on the 13the received on her round head even colder droplets from the unwarmed sacred bowl sprinkled by one of these same Domines' unmittened hand.

When Van de Mark corn gathered from late autumn fields needed preparation shucking for market, husking bees were held in the great cowbarn after the voluminous milking was done for the day. Invited were kith and kin from nearby hill and kill, who arrived at dusk by horseback or wagon laden with robes against the chill and woven baskets of goodies.

By judicious candlelight and lantern, these stripped ~~against~~ browned husks, tossing the dried ears to the yellow pile growing higher and higher with the passing hours, as did themselves with the singing and the uncles passing the jug of spirits.

And then followed the midnight supper prepared from the celebrated Dutch larder!

Eagerly trooping into the Dutch-scrubbed kitchen where blazed the fireplace with a woodfire crackling against the frosty weather, aunts and uncles and cousins and neighbors plunged into good Dutch cooking with only the men sitting down at the table to heaping pewter plates.

Not to worry, as there was plenty for all, sitting or standing. Sleepy children nibbled little pieces of ryebread as they waited for their mamas to fill their wooden bowls.

Gone was the simple supper of ~~sampan~~ suppawn of poor old settler days! Gone the bear bacon from the woods of ~~1~~yesteryear, the wild swan and shad from the rivers so cheap it was now an embarrassment to ~~eatx~~ set it ~~have~~ on a ~~public~~ company table.

Now, fried pork and pippins from their own orchards. Aunt Eycke's fresh sausage from Uncle Jacobus' butchering of Monday last. Souse in cold slabs from their own coolhouse. A cooking pot of fall turnips or parsnips spaded from the garden that very morning for this gala occasion. Cousin Geesjen's fancified dishes of eggs, or watermelon rind, or beets aromatic with herbs and pickling spices from far away places. Sliced bread from 8 pound loaves and buttered (which the English had yet to discover), ~~and~~ slathered lavishly from the crock full churned only that hour. Gingerbread from the Tack's house.

The ubiquitous coleslaw dressed with strong black pepper and cider vinegar. No Dutch table forgot to set out the kool slaa as long as a head of cabbage could be preserved in cool cellars.

And even as they ate heartily, trenchers arrived from the hands of dustcapped ~~h vrows~~ huys-vrouws hunkered over sizzling spiders of fresh lard from the recent butchering mounded high with deep fried crullers and doughnuts. And all washed down with buttermilk, hot chocolate and mulled cider.

Or British tea for the uppity cousin who had airs.

Little wonder the Dutch had grown from merely round, to rounder.

Sometimes talk at these gatherings turned to brag on the positive prodigality of Jan's apple orchard or the lushness of Rip's meadow where grazed his blooded cows, of Douwe's grand stand of barley or flax. And always some aspect of the Mormel butter and cheese industry.

Sometimes the lower more subdued talk turned to farm losses, concealing worry about swarms of locusts and caterpillars in the bloom, ice storms breaking the highly prized spitzenbergs, rising creeks creeping toward fields and fences and haystacks. Spring's hail larger than pullet eggs pealed bark right off the fruit trees, and ducks overhead were struck in flight by the great size of the stones and fell dead into the cow lots at their very feet.

It was enough to fix the thoughts on God and repentance. One such chastened neighbor of the valley penned after a flood swept mill and house downstream- "it ought to cause us to reflect in the conduct of our life . . . . May the judgements and mercies of God excit us to an earnest seeking and deep humiliation before the throne of grace, imploring that God may be pleased to avert heavier strokes to fall upon our guilty heads which our guilty heads justly deserve".

The unsophisticated ~~found~~ in the country found It was not hard to feel guilty in those days, even without the revival preaching of the Frelinghuysens & Tennents.

The country churches of Ulster County naturally inclined toward the preaching of the "New Light," on the side of revivalism. It has been observed that the fiery field preaching of the evangelists had longed appealed to the common people of the fields and small shops who seemed more amenable to conviction of sin and desirous of seeking salvation therefrom. Great merchants and great divines could better rationalize their seamy conduct and, as for heaven, they had it already in their pockets and on their tables, in the counting houses and in their well educated minds and substantial libraries.

The Mormel butter people fell into the ranks of the lowly and spiritually hungry. The Van de Marks and Rosencrans' renewed participation in church services continued to swell kerk records.

When the Marbletown congregation separated from the Kingston mother church of anti-revivalist Domine Manci~~o~~us, its increase of new souls born into the Kingdom required a new church; built, it seated 250.

Jacob Van de Mark was a subscriber to this building fund in the amount of ____. Compare

He also was one of the consistory of these rural churches to vote in their own domine; for their churches had long been supplied by Kingston ministers who rode a kind of circuit, to reach all in proper order and proper time. Meantime between clerical visits the congregations managed as best they could, but skipping spiritual meals made for skimpy soul satisfaction.

This is where the Jersey revivalist Frelinghuysens came in.

Frelinghuysen left 5 sons to enter the ministry of the Dutch Reformed Church. The oldest, Theodorus, jr. pastored, the Alban~~d~~y church; his pietism went against the 'grain' of that city congregation. Three others were called to New York pulpits but tragically met early deaths of small pox. Two of these were called to occupy the Marbletown and Rochester pulpits of the Van de Marks and the Rosencrans. of Ulster Co

after his graduation from the College of N.J.,

These little churches on Rondout Kill first called Jacob Frelinghuysen in 1751, ~~who then was~~ Later he was obliged ~~to~~ ~~then~~ ~~to later~~ sail to Holland for further studies at Utrecht, the university more congenial to pietists, ~~he was~~ & for ordination ~~licensure and~~ ordinat~~ion as required by the Classis of Amsterdam~~. Accordingly in 1753 Jacob and his brother Ferdinand, who had been called to Kinderhook, were ordained in Holland as reuired by the Classis of Amsterdam but both died of small pox contracted aboard ship on the return trip.

These tragic deaths at sea further dampened the enthusiasm of Dutch church policy prescribed by the Classis of compelling all ministerial candidates to cross the treacherous Atlantic for ordination. There had to be an American classis

Thus a movement began for an American Reformed ecclesistical organization to ordain its own ministry: it was known as the Coetus. See-tus It wanted to be free of European control. Albany's pastor ~~who himself had been ordained by the American teacher Goetschius in Jersey~~, Theodorus Frelinghuysen, jr. became the most active proponent of an American university to train a Dutch clergy. Governor William Frankling (Ben Franklin's son) ~~of New Jersey~~ ~~ginally~~ was to grant ~~ed~~ the Dutch a charter to open Queen's College (now Rutgers) in ~~New Brunswick~~ New Jersey; it was to be located at New Brunswick. 1766/1

The Dutch traditionalists who clung to the odd way of ~~retaining~~ maintaining their ecclesiastical subordination to Holland ~~were~~ came to be called the Conferentie. A bitter war of words and schisms ensued to last until the Am. Rev. when a war not less real broke out with guns and powder against invading Redcoats. The colonies' victory over England at this time ushered in the Old World break with many Am. religions ~~denominations~~ still clinging ecclesiatically to its mother country, and thus independent denominations were born.

The same time Dom. Jacob Frelinghuysen of New Jersey appeared in Ulster's Warwasing and Rochester churches, so did the young Englishman Joseph Coddington also of Jersey. Whether these two young men arrived together from the Raritan valley is unknown, but they probably knew one another ~~in the Raritan Valley~~ there. Thus the Dutch Domine Jacob became the pastor of the Dutch Van de Marks, and the Jersey Englishman soon became interested in their oldest daughter.

In Ulster Co small pox and flood, Indian scares and revivalism of hell fire and schism did little to dampen the ardor of youth. Romance continued to blossom as did springtime spitzenburghs and pippins. Strong smelling cowbarns did not squelch romantic notions in the heads of yellow haired maidens on milking stools making their pipe-smoking papas more comfortable with every squeeze with all the cream money coming in.

Jacob and Christina's Van de Marks' children fell in love untouched by tragic and divisive surroundings, and married, mostly into Dutch families. Most in the church. ~~Mostly into Dutch families~~.

Catrina, the oldest girl, was different; more independent, like the unflagging spirit of her colorful great-grandmother, the Flying Angel still remembered with wry humor in the Rochester community.

The young man of Catrina's choice was not a buttermaker, not in Mormel cheese production, and not Dutch.

He was the Englishman. An Englishman among a Dutch people con- ~~And give up~~ quered by the English in the days of Petrus Stuyvesant and harassed in one way or another by these Anglos ever since! Had Catrina lost her mind?

And give up everything, Catrina? Little wonder aunts and older female cousins over hill and kill were aghast. Dutch women had ever felt more comfortable with the traditional Dutch religion and customs, were less apt to be swayed by either Anglicanism or Americanization. And with good reason. English common law held to patriarchal-primogeniture traditions. Under Holland's more equitable Justinian law Dutch women were guaranteed more rights - in owning their own property - single or widowed, in keeping their maiden names, in conducting their own businesses, in appearing in their own behalf in courts and even were known to occasionally serve on a jury. Who would easily surrender these freedoms?

An Englishman from New Jersey, one allied with the Dutch revivalist movement! What would Dom. Mancius who detested revivalists think? And that Domine of the mother kerk would be sure to hear her vows, as this newly installed Dom. Jacob Frelinghuysen was not yet ordained, only licensed and that only provisionally by the Classis of Amsterdam.

But many a Dutch family along the Hudson had not resisted the Great Awakening like some in more prosperous NYC and Long Island, the more sophisticated already Anglicized ones. These farmers and cheese makers, weavers and carpenters of the Highlands were, however, captivated by the movement of spiritual renewal, were enamored with pietism, calling to their pulpits many a Jersey Dutch revivalist.

Such were the Frelinghuysens to the Mormel cheese people. Some of ~~the~~ this family of brothers supplied the New Paltz congregation on occasion. And had not Van de Mark kin at this place been touched by revival fires, and four of their daughters all joined that church on the same April day?

This young man of Catrina's was a most serious youth of somber mein and Puritan extraction. A singularly religious man with dreams of becoming - of all things Dutch! - a voorleser! A doorkeeper in the house of the Lord! An almost Domine! Would this keep him poor as a church mouse, as her parents warned?

But Catrina waa adamant. No matter, when the heart beckoned. She likely hired out as indoor domestic to a neighboring Dutch family with more shillings than windmills. Fancy petticoats all Dutch girls adored cost more money than frugal papas in the cowbarns were willing to subdize. Especially the green ones, trimmed with Fre~~a~~nch lace.

She wanted to shuck the linsey-woolsey shapeless gown and wooden clogs worn to the cowbarns for milking chores. She was tired of the cowbarn stench, too. Lether shoes with small silver buckles were more to her liking, to be worn every day, not just ~~Sunday~~ SABBATH. And gardens of lilies and tulips to tend, not turnip patches. And maybe a

china cup of British tea, on winter afternoons sitting in a parlor wing chair in a splash of sun. Life with an Englishman could not be all bad.

On a cold day, 18 February, 1753, supply domine Mancius heard Catrina Van de Mark and Joseph Coddington repeat their marriage vows at nearby Rochester, for now her parents affiliated ~~in~~ with the Frelinghuysen kerk. since that pietist pastor had come to serve that congregation.

After the marriage, Joseph Coddington the groom was to realize that call as voorleser, down in the Wallkill Valley at the village of New Paltz. The Huguenot village which had gone Dutch as the Dutch themselves, at least, in worship and in language. The village founded by one Louis DuBois the Walloon, neighbor of Harmon the woodcutter and his ~~THE~~ Flying Angel in old Wildwyck.

Joseph spoke Dutch well, and taught 2 generations of Huguenot children at this village in that language. Never again was New Paltz to employ a village schoolmaster who taught as many terms as he who married the country Dutch girl, Catrina Van de Mark. For 35 years and more, he taught the 3 R's and the Heidelberg Catechism from 1755 to nearly the end of the century.

But for Catrina his wife, French lace would be hard to come by, even in a French village.

Before Joseph went to New Paltz he was to welcome the youngest Frelinghuysen to Rochester's vacated pulpit. For Albany pastor Theodorus, jr., brother to the 2 dead of small pox on the Atlantic crossing after their Holland ordinations, ~~had~~ who himself somehow survived his earlier capture at sea and 6 months confinment resulting from it at the time of his own Holland ordination, ~~he~~ submitted the name of his youngest brother Henricus to fill the recent vacancy of Ulster's ~~county's~~ rural churches on condition: that brother Henricus, who had studied sacred theology under the American pietists Dorius and Goetschius of Jersey, not be required to cross the treacherous Atlantic to Amsterdam as his

other brothers had for their credentials to preach to lost souls in America,

The Ulster churches petitioned the Classis of Amsterdam, which in turn consented to the youth's provisional licensure. Henricus arrived to Marbletown and Rochester and Warwasing pulpits in 1754 to preach in the tradition of the revivalists like his father, teachers and brothers. But his days here would be numbered for he too was to soon meet a fate similar to his domine brothers.

Strangely enough, Albany's domine, Theodorus, jr, only a few years after all 3 of his brother's untimely deaths of small pox himself tragically perished. At sea upon a return trip from Holland, by drowning off the arm of Sandy Hook, not far from his old Jersey haunts, the residence of many revivalists and of the young pietist, schoolmaster, Joseph Coddington.

Denver Chamber of Commerce 1301 Welton Street, Denver, Colorado 80204, (303) 534-3211

THE CODDINGTON STORY

MATERNAL ANCESTOR CHART

CODDINGTON

Leonard E. Dodd
Father
B 1/31/1903 Utopia, Ks
D 11/19 1937 Eureka, Ks
M 1/6 1923 Eureka, Ks
Res KS, OKLA.
bur. Greenwood Cem.
Eureka, Ks.

Grandfather
B
D
M
Res

B
D
M
Res
B
D

B
D
M
Res

B
D
M
Res

Grandmother
B
D

B
D
M
Res
B
D

B
D
M
Res

B
D
M
Res

Ancestors of
Gladys M. Dodd

Cloe Gillet
Mother
B 7/14 1903 Gridley Ks
D 10/1 1979 Denver Co
M 1/6 1923 Ks
Bur: Green-wood Cem. Eureka, Ks.
RES: Ks., ILL., MO, COLO.

Wilson Gillet
Grandfather
B 10/29 1872 LINN Co Ks
D 5/24 1942 COFFEY Co Ks
M 10/21 1898 " "
Res KS.
bur: Graceland Cem.
Burlington, Ks.

B
D
M
Res
B
D

B
D
M
Res

B
D
M
Res

Magdalena "Maggie" Mann
Grandmother
B 9/28 1876 Palmer, Ks
D 8/11 1953 Urbana, Ill
Bur: Burlington, Ks.
Graceland Cem.

John Mann
B 12/23 1843 GERMANY
D 3/29 1913 FT. LVWORTH, Ks
M 5/20 1871
Res IA, KS.
bur. Military Cem, Ft. Lvworth

Mary M. Coddington
B Feb. 1850 St. Joseph Co, Mich
D 6/1 1889 Palmer, Ks.
Bur: Peach Cr Cem, Palmer, Ks.

RICHARDSON CODDINGTON
B 6 Mar 1817 Ulster Co N.Y.
D 1850-1900 MICH.
M
Res

ELIZA M.
B 23 JL, 1822 N.Y.
D 11 AUG. 1857 MICH
M MICH.
Res

of David Coddington / Dorcas Cornell
b 1785 b. 1789
son of
of Joseph Coddington / Marabah
1762-1841 1763-1844
Wester Co, N.Y.

Key

B– Born
D– Died
M– Married
Res– Residence

DPL 500 (Rev. 10-78)

PEDIGREE CHART

DATE 1991

NAME OF PERSON SUBMITTING CHART Gladys Dodd

STREET ADDRESS 4494 W. 65TH AVE.

CITY ARVADA STATE Colo 80003

CHART NO. 1

NO. 1 ON THIS CHART IS THE SAME PERSON AS NO. ______ ON CHART NO. ______

1 MARY CODDINGTON
BORN Feb, 1850
WHERE Leonidas, MICH
WHEN MARRIED 20 My, 1871
DIED 1 Je., 1889
WHERE Palmer, KS
JOHN MANN 1843–1913
NAME OF HUSBAND OR ~~WIFE~~
Civil War

SOURCES OF INFORMATION
1. Van Demark & Hauser, Van de Mark Ancestry, 1942.
2. S. V. Anson & Laura M. Jenkins, Quaker Hist. & Gen. of Marlborough Monthly Meeting, Ulster Co., N.Y. 1804–1900
3. Worden, Jean D. New Paltz Reformed Dutch Church, New Paltz, N.Y.
4. Census – N.Y. & Mich. 1790–1900.
5. MICH. QUAKERS 1831–1960
6. MICH. – Branch Co. & St. Joseph Co. Courthouse records

PFGS0040 7/82 1MM Printed in USA

2 RICHARDSON CODDINGTON
BORN 6 Mar. 1817
WHERE Ulster Co. N.Y.
Scipio?
[Cayuga or Thomp]
WHEN MARRIED ? 1841
DIED Feb. 1892
WHERE Union City (Branch Co), MICH.

3 ELIZA SIMS
BORN 23 July 1822
WHERE N.Y
DIED 11 AUG. 1857
WHERE Leonidas (St. Joseph Co), MICH.

4 DAVID CODDINGTON
BORN 9 Sept. 1785
WHERE ULSTER Co. NY
WHEN MARRIED 10 My. 1809
DIED before 1850
WHERE. MICH.

5 DORCAS^{7} CORNELL
BORN 8 Feb. 1787 89
WHERE ULSTER Co., N.Y.
DIED after 1852
WHERE
b. prob in Westch Co N.Y.

6 ? LOYD H. SIMS
BORN
WHERE
WHEN MARRIED
DIED
WHERE

7
BORN
WHERE
DIED
WHERE

8 JOSEPH jr CODDINGTON
BORN 6 Je., 1762
WHERE Ulster Co, NY. – New Paltz
WHEN MARRIED
DIED 26 Mar., 1841
WHERE Branch Co., MICH?

9 MERIBAH HARDFORD
BORN 1763
WHERE
DIED 11 Feb., 1844
WHERE Branch Co., MICH?

10 JOSIAH^{6} CORNELL
BORN
WHERE
WHEN MARRIED
DIED
WHERE

11 ANNA REYNOLDS?
BORN
WHERE
DIED
WHERE

12
BORN
WHERE
WHEN MARRIED
DIED
WHERE

13
BORN
WHERE
DIED
WHERE

14
BORN
WHERE
WHEN MARRIED
DIED
WHERE

15
BORN
WHERE
DIED
WHERE

New Paltz schoolmaster 50 yrs.,

16 JOSEPH CODDINGTON
b. N.J. CONT. ON CHART ______
d.

17 CATRINA VAN DE MARK
b. 13 Jan. 1734 CONT. ON CHART ______
m. 18 Feb. 1753 – Ulster Co., N.Y.
d.

18 CONT. ON CHART ______

19 CONT. ON CHART ______

20 Wm.^{5} CORNELL of JOSHUA^{4}
CONT. ON CHART ______

21 CONT. ON CHART ______

22 CONT. ON CHART ______

23 CONT. ON CHART ______

24 CONT. ON CHART ______

25 CONT. ON CHART ______

26 CONT. ON CHART ______

27 CONT. ON CHART ______

28 CONT. ON CHART ______

29 CONT. ON CHART ______

30 CONT. ON CHART ______

31 CONT. ON CHART ______

CHART NO. 2

PEDIGREE CHART
(Conjecture)

DATE 1991
NAME OF PERSON SUBMITTING CHART GLADYS DODD
STREET ADDRESS 4494 W. 65TH AVE
CITY ARVADA, STATE Colo 80003

NO. 1 ON THIS CHART IS THE SAME PERSON AS NO. 8 ON CHART NO. 1

1 JOSEPH jr CODDINGTON
BORN bp Je 6, 1762
WHERE Ulster Co. - New Paltz, N.Y.
WHEN MARRIED ca. 1782
DIED 26 Mar. 1841
WHERE Branch Co. Mich.
MERIBAH HARDFORD 1763-1844
NAME OF ~~HUSBAND~~ OR WIFE

2 (New Paltz schoolmaster) JOSEPH CODDINGTON
BORN
WHERE N.J.
WHEN MARRIED Feb. 18, 1753, Rochester (Accord) N.Y.
DIED
WHERE
Rev. War, sgt. Ulster Co. NY

3 CATRINA 68 VAN DE MARK
BORN bp Jan 13, 1734
WHERE Ulster Co. Kingston, N.Y.
DIED
WHERE

4 ? JOSEPH of N.J. or ? BENJ. of 22 children
BORN 1680
WHERE Woodbridge, NJ
WHEN MARRIED
DIED 1753
WHERE. Woodbridge, N.J.

5
BORN
WHERE
DIED
WHERE

6 JACOB 18 VAN DE MARK
BORN May 7 bp 1710
WHERE Marbletown, Ulster Co, N.Y.
WHEN MARRIED My 1730 - Kingston
DIED
WHERE
Ulster Co. Militia 1738, + 1758. in Fr. & Indian War, corporal in Capt. S. Nottingham's Co.

7 CHRISTINA VAN GARDEN
BORN 18 Sept. 1709 bp. Rochester (Accord)
WHERE Ulster Co, N.Y.
DIED
WHERE

8 ? JOHN OF BOSTON
BORN 1653
WHERE Boston, Ms. to Woodbridge, NJ 1677
WHEN MARRIED
DIED 1728
WHERE Woodbridge, N.J.

9
BORN
WHERE
DIED
WHERE

10
BORN
WHERE
WHEN MARRIED
DIED
WHERE

11
BORN
WHERE
DIED
WHERE Ulster Co. Militia, 1715

12 ARIE 2 VAN DE MARK
BORN ca. 1675
WHERE Marbletown, NY.
WHEN MARRIED AUG. 27, 1699
DIED
WHERE

13 SAARTJE (SARAH) BONT (BOND) BOND
BORN
WHERE
DIED
WHERE

14 GYSBERT VAN GARDEN par. arr. Am 1659
BORN
WHERE
WHEN MARRIED
DIED 1720
WHERE N.Y. 1635 Rochester (Accord)

15 RACHEL ROSENKRANS
BORN 21 AUG. 1663
WHERE Ulster Co. N.Y.
DIED
WHERE

16 ? JOHN, son of STOCKDALE
b. 1605 - ENG
1644 - to Boston
1655 - Boston
CONT. ON CHART STOCKDALE b. 1569 - Eng d. 1649 - N.H.

17
CONT. ON CHART

18
CONT. ON CHART

19
CONT. ON CHART

20
CONT. ON CHART

21
CONT. ON CHART

22
CONT. ON CHART

23
CONT. ON CHART

24 THOMAS 1 VAN DER MARK
b. 1643 HOLL. D. 1724 N.Y.
M. 1674 at Kingston, N.Y.
CONT. ON CHART

25 JACOMYNTJE JACOBS
b 1650 N.Y. D 1693 N.Y. Apr 2 ? Marbletown
CONT. ON CHART

26 HENDRICK LAMBERTZEN BONT
CONT. ON CHART

27
CONT. ON CHART

28 aka GILLIS Jansen VAN GARDEN
ALBERT GYSBERTSEN
CONT. ON CHART

29 AELTJE WIGGERS
CONT. ON CHART

30 HARMON HENDRICK ROSENKRANS
m. 1657, N.Y.
CONT. ON CHART d. 1697 ACCORD, NY

31 MAGDALENA DIRCKS
b. 1697-1703
CONT. ON CHART

SOURCES OF INFORMATION
1. Coddington, Frank. Origin of the Family Tree in Am
2 Coddington, Herbert G, The Coddington Family
3. Ulster Co. N.Y. in the Revolution
4. History of New Paltz, N.Y.
5. Census Records 1790
6. Hist. of Branch Co, Mich.

PFGS0040 7/82 1MM Printed in USA

HUSBAND'S NAME JOSEPH II jr CODDINGTON, - ~~Michigan Emigrant~~?

(The New Yorker) (Husband's Full Name)

When Born 6 JUNE 1762 Where ULSTER Co, N.Y. - New Paltz

Christened Where " "

When Died 26 MAR., 1841 Where ~~BRANCH Co. MICH.~~ Ithaca, N.Y.

When Buried Where ~~Sherwood~~ SOUTH HILL Cem., ~~Branch Co.~~ Ithaca, N.Y. ~~Mich.~~

When Married Where

Other Wives (if any) Number (1) (2) etc.

His Father JOSEPH CODDINGTON, New Paltz schoolmaster His Mother's Maiden Name CATRINA VAN DE MERKEN

(Wife's Maiden Name)

This information obtained from
IGI (1988) LDS BrLib.
MI - Branch Co. - Sherwood Cem.
QUAKER RECORDS - Ulster Co, N.Y.

WIFE'S MAIDEN NAME MERIBA MARIBAH HARTFORD (Hardford Hartford)

When Born 1762-1763 Where

Christened Where

When Died 11 FEB. 1844 Where ~~BRANCH Co. MICH.~~ Ithaca, N.Y.

When Buried Where ~~Sherwood~~ SOUTH HILL Cem., ~~Branch Co.~~ Ithaca, N.Y. ~~Mich.~~

Other Husb. (if any) Number (1) (2) etc.

Her Father Her Mother's Maiden Name

Date 1990

Compiler GLADYS DODD

Address 4494 W. 65th AVE.

City ARVADA, CO 80003 State

Male or Female		CHILDREN (Arrange in order of birth)	Dutch Ref. bp.	WHEN BORN Day Month Year	WHERE BORN Town or Place	ULSTER County	State or Country	WHEN DIED* Day Month Year	Married
2	1	DAVID	23 Oct	9 SEPT. 1785	New Paltz		NY	before 1850	Date 5 Oct. 1809 New Paltz NY. d/o. Joseah & Anna To DORCAS CORNELL 1788-
1	2	JOSEPH, jr. III	18 Apr.	15 FEB. 1782	"		"	25 SEPT 1841	Date d. 16 Nov To MARGARET 1792-1863
	3	ROBERT C.	n.d.	22 SEPT 1787	"		"	1845	Date d/o John & Phebe. To MARGARET MANNING
	4	JACOB	7 Je.	30 Apr. 1789	"		"		Date To
	5	MARIA	n.d.	9 July 1791	"		"		Date To
	6	JOHN							Date To
	7	ELIZABETH							Date To
	8	ANN							Date To
	9	HARRIET							Date To
	10	MARY (heir but may not be dau).							Date To
	11								Date To
	12								Date To
	13								Date To
	14								Date To

Family Group Sheet, Form F3
The Everton Publishers, P.O. Box 368, Logan, Utah 84321
*If burial date is known on children and not death date, write burial date, prefix (Bur). Use reverse side for additonal information.

FROM Gladys Dodd, 4494 W. 65th, Arvada, Colo. 80003

QUERY LETTER re CODDINGTONs of MICHIGAN TERR. and STATE

ANCESTORS: my great-great-grandparents via MARY CODDINGTON, born 1850 in St. Joseph County, Michigan; d. 1889, Wash. Co., KS.

Her father: Richardson Coddington, born 1817, Ulster County, New York to David and Dorcas (Cornell) Coddington of New Paltz, N.Y.

Her mother: Eliza M. who married Richardson Coddington by 1841; she died 11 Aug., 1857, St. Joseph Co., MI. Her children by Richardson Coddington: Charles F.; Francis Geneva; William L.; MARY, B. 1850; Edward; Bertha.

Her step-mother: Phebe Dufus, who married Richardson Coddington about 1858; her children by him include:- Kate; Frank; Ruth; Beach; Ralph; and twin girls born 1878.

RELIGION of Richardson Coddington: - birthright Quaker of N.Y. and Pa. until 1826; possibly Presbyterian of Ithaca (Tompkins Co.) N.Y from ca. 1826.-1834.

MIGRATIONS: he went with parents David and Dorcas Coddington to another Quaker Monthly Meeting to Richland, Pa. 1811 but transferred back to N.Y. to New Paltz in 1813; emigrated with parents to Michigan Territory about 1834, to St. Joseph Co. Resided at Leonidas at marriage to Eliza M. Known to be in St. Joseph Co. from 1840-1880, but not here in 1900. His second wife Phoebe (probably widowed now) resided in nearby Branch Co. in 1900.

RELATIVES: probably included the large family of Robert Coddington who came to Branch County in 1834, and almost certainly included the family of Henry Coddington of Branch County who came a little later. Other relatives included Joseph Coddington, and of course David and Dorcas Coddington, his parents.

I NEED THE FOLLOWING INFORMATION:

____

____

____

____

Find enclosed _______ to cover the cost of same. SASE ________

Gladys Dodd

CHRON OF JOS CODD.

CHRONOLOGY

20 PRACTICES ~~OF JUDAISM~~

bro Chris 1yr older than Jos

Observed by Christians	Observed by CONSERVATIVE JEWS		Observed by REFORMED JEWS		Observed by Orthodox Jews		
1719	YES	No	Age ~~Yes~~	No	Yes	No	
1732							B. N. Jer.
1753							Feb. residing at Rochester.
1753	~~[illegible]~~				18 Feb.		Mar Catharina Van de Mark 18 Feb at Rochester.
							11 issue born to them 1755-1774 all bapt. New Paltz. except Catrina 1755
1765							freeholder in New Paltz taxed £4.
1765	July 6						Wife Cath. ch mem. upon Confess & Cert.
(1771-2							Adm. work for stone church bldg
1770	July 4						Wit. to Will of Dom. J. Mauritius Goetschius of Shawangunk.
1774							Bought 4 seats #14 pew; 1 seat #22 pew in gallery
1775.	May 10						Refused or Neglect As clerk to sign Art of Assoc (which opposed Br Govt in NY)
1781			49				Leased Lots — & 199 from Jonathan & John Le Fevres for 10 yrs to farm
1782		~~50~~	50				Resigned as reader & chorister
1790	census		58				Res. at Middletown twn., or Wallkill
							Witness to Wills: of
					Je 4.	1770	Rev Goetschius of ~~[illegible]~~ Shawangunk, w/Schoonmaker & Van B—
					Apr 19	1774	Jacobus Bevier of New Pal w/G. Freer & P. Hasbrouck
					Apr 5	1775	Noah Elting of New Pal w/ M. Le Fevre, J. Lefevre.
					Apr 4	1767	Josiah Elting of New Pal w/ J. Hasbrouck, jr; David Hasbrouck, both farmers
					May 6	1805	Abraham Donaldson of New Pal, executor Jacob Codd (prob s/o Jos. Codd SM.
							Was Jos Codd a Tory sympathizer; if Br. lost war would he lose his job as SM?
							Jos. Codd was once clerk of the Duzine (Munger)
							Meager salary as SM.
			age 49 or age 58		Je 27	1781 or 1790	Wit to Will of W. Hasbrouck, Widow of Dan'l.

20 PRACTICES OF JUDAISM

Observed by Christians	Observed by CONSERVATIVE JEWS		Observed by REFORMED JEWS		Observed by Orthodox Jews	
	Yes	No	Yes	No	Yes	No

JOSEPH CODDINGTON LIMNED.

20 PRACTICES
~~OF JUDAISM~~

Obser by Christians	Observed by CONSERVATIVE JEWS		Observed by REFORMED JEWS		Observed by Orthodox Jews	
	YES	No	YES	No	Yes	No

3rd gen. Jersey Puritan, 5th gen. Puritan
in America - New Eng.

deeply influenced by pietism of Jersey Dutch.
1. possibly G. Bertholf, voorleser
2. the Frelinghuysens & Dutch dominies
3. prob. by Tennents & G. Whitefield
4. Dom. Dirck Romeyn & S. Froeligh
5. New Paltz dominies
6. probably by Quakers re slavery - Jno Woolman

allied himself w/ Coetus party during schisms
& consequently Am. colleges for clerical training
ecclesiastical independence from Holland
political " " " Britain

assimilation:
youth in heterogeneous pop. of N.J. - Dutch, Fr, Scot-Ire, Ger, Quaker
schoolmaster - Eng. sp. Dutch in Frlhuy. train; transcends
ethnic boundaries; but stubborn re Dutch language.

Calling: a "doorkeeper" in the house of God
voorleser, chorister, reader
schoolmaster

spirituality:
pious, strict living, Bible Oriented, co
long suffering in poverty

attitude:
a visionary - to be a voorleser, helper, comforter
conservative, serious mein.
somewhat refined by comparison

CATHARINA Van de Mark CODDINGTON
LIMNED

20 PRACTICES ~~OF JUDAISM~~

Observed by Christians	Observed by CONSERVATIVE JEWS		Observed by REFORMED JEWS		Observed by Orthodox Jews	
	YES	NO	YES	NO	YES	NO
					1765	

Of solid Dut. stock of Rock-Marble, but still great-granddau of the "Flying Angel". Better-off relatives at New Paltz since 1728 - Van de Marks, who had slaves; hence, more slave friendly.

Married poor voorleser, less-well off than parents, for love, but always resents life long poverty.

Religion:
less, than Jos.
1765 transfered "Cert." to New Paltz - 10 yrs later - & rec'd upon "Confession"; so must have been converted then. at age 31 w/5 children

Character:
spunky, Outspoken, earthier, stubborn
has to be extra frugal, but is proud
envious of Fr. wealth & prestige
clannish
sensitive, as Dut viewed as "clodhoppers", "dunderheads"
suffered War less patiently than Jos.

JOSEPH CODDINGTON, THE SCHOOLMASTER, 1732-1800 (?)

Upon taking leave of the ancestral home in New Jersey, Joseph was of legal age, 21, a good time for a man to make a life of his own. He did not go far, only ~~100~~ 70 miles upriver to the Hudson Highlands, perhaps in the company of Henricus Frelinghuysen recently called to pastor rural churches — But here he remained the rest of his life among the Dutch of Ulster Co. as family man, schoolmaster, church chorister and clerk, voorleser, and farmer in old age.

What inspired this young Englishman to leave his large Woodbridge clan (his Uncle Benjamin had 21 children) who may have reared him, of his own, to go to another colony, to the Marbleton and New Paltz communities that spoke another language? Probably the spiritual quest of a youth who undoubtedly caught the spirit of the clerical Dutch Frelinghuysens in Jersey's Raritan Valley which they carried like flaming torches into New York. For Joseph was and remained a religious man, serving his church and community well all his days.

Joseph Coddington himself stemmed from Puritan stock originating in the Eng. village of Belchingly (Clochingly) in the 16th century. The earliest known progenitor of that name was James who lived in Surrey County. This first Coddington had a son named Stockdale who married 3 times in Eng. By his second wife, said to be Sarah Wood, he had John, born in Dorking in 1605.

In 1644 elderly Stockdale and his third wife Hannah, and his son John took ship to Boston, "the City set on a Hill" at a time when Eng.'s civil war raged between the Cavaliers and Cromwell's Roundheads. This civil war would end in 2 years which checked the Puritan emigration to the Mass. Bay Colony as Puritan ~~won and flight~~ victory made further flight unnecessary. Whereas the Gilletts of the Connecticut came at the beginning of the great Puritan migration, the Coddingtons came at its end.

Stockdale settled briefly in Roxbury, (the village of the Austins who married into the Gillett line) for his wife Hannah was buried at this place. Shortly thereafter he went to N.H., ~~now~~ a part of the Mass. Bay Colony, which had settlements near the small coastline. Here Mass. and Conn. settlers founded Hampton where Stockdale arrived to take up land. ~~Fear of Indians kept settlers from pushing inland from the coast.~~

This branch of the Coddingtons arrived in Puritan New Eng. in 16— when _____ was Gov. and the first Cotton divine —

When emigrant Jonathan Gillett and his wife Mary Dolbiar ~~fixed~~ had settled at Windsor on the Conn. and took his 6 children (the other 4 had not yet been born) to Rev. Warham's meeting house for baptism and pious preaching; When John Eliot was studying Indian languages in preparation for the propagation of the Gospel despite the fact some savages had massacred Anne Hutchinson and her family only recently as they sought refuge on Long Island; When Roger Williams, banned from Boston like Anne, was finally granted a charter for his Providence ~~Colony~~ plantations.

There was at this time a William Coddington, a dissenter like Anne and Roger, who had led a group of Boston exiles to the Providence plantation, but separating from Anne at _____ he left them both to found Newport, ~~Rhode Iland~~ which was later to become the fashionable spa of the rich. When ~~all~~ these several plantations united under the name Rhode Island, this Wm Coddington became its governor. ~~Thus~~ When Coddington converted to Quakerism, & R.I. became a Quaker haven.

It might be noted here that there is no known link between Gov. Coddington and Stockdale Coddington our emigrant, and certainly none to the lineage of our Joseph the schoolmaster, for the governor left no male heir~~s~~ to carry on his name. While our Joseph had grandsons who ~~surprisingly~~ strangely enough after all the Puritan & Dutch abuse inflicted upon the Quakers ~~sect~~ became members of that despised sect. His ~~New Paltz~~ grandson David Coddington of New Paltz became David the Quaker and westward emigrant; ~~wanderer~~; this pioneer is a direct ancestor of the writer of this narrative. These humble Quaker Coddingtons of N.Y. which bear no ~~total~~ kinship whatsoever to the Quaker Coddington, William the gov. of R.I.

Codd

Stockdale, our Puritan emigrant, was to die at age 80 or thereabouts, in 1650 on the bleak shores of New Hampshire~~, then a part of the~~ where he owned land. ~~whose~~ ~~The owned land~~ ~~was inherited by his son~~ ~~Mass. Bay Colony.~~ ~~He owned land~~ at Hampton~~, which his John upon inheritance sold it~~ His son John ~~and~~ inherited the land & sold it.

John, residing in Boston where he had a house, orchard & garden, himself passed on only 5 years after his aged father Stockdale, in 1655. This John is known by family historians as "John of Boston" to separate his identity from the many other "Johns" appearing in the long Coddington lineage.

By his wife Emma, John of Boston is thought to have had Sarah, John the second, and Henry. ~~Johnxthexsecondx~~ Hereafter in this narrative John the second will be referred to as "John the weaver", for such was his occupation. He was the New Jersey grandfather or great-grandfather of our subject, Joseph the schoolmaster.

John the weaver had been born in Boston 10 years after the ~~the Stockdale~~ Coddington emigration to this Puritan town. At 21, he like other New England youths answered the call to arms to defend the Bay Colony from the fury of offended Metacomet, son of famed Massasoit of the Plymouth plantation; the one who believed himself the "royal brother" of Charles II, and who liked to call himself "King Philip".

John the weaver was on the payroll ~~of~~ at the Groton garrison. Unlike some of the illfated Gillets on the upper Connecticut at Deerfield and Hatfield, John survived the bitter assaults launched the length of New England by that avenging sachem and his allies, the Pequots and ______.

Also that same year of his military service in 1675, John the weaver ~~upon reaching the age of his majority~~, married a Charlestown, Mass. Puritan girl, Hannah, daughter of Richard Gardner who also had hailed from dear England, from Surrey County as did John's forebears.

Codd

About the time that "King Philip" was betrayed, beheaded, drawn and quartered and his head spiked on the pike to be displayed by second generation Pilgrims at the Plymouth plantation, John the weaver and wife Hannah migrated in 1677 to the new settlement across the North River leg 3 the Hudson from Staten Island. There were fewer Indians here, and Massachusetts ? settlers ~~were welcome here.~~ felt safer as well as being welcomed to this new haven provided by proprietor Carteret

On this East Jersey shore, two English villages were being established, Elizabethtown (Kull), and Woodbridge. This Coddington couple took up residence in the latter.

There were two Jerseys in this Coddington's day, called East and West. They were united in 1738, and thereafter no longer shared a governor with New York, but had its own legislature and colonial governor, the last in the person of Benjamin Franklin's illegitimate son who advocated the growth of fiber crops - hemp & flax -, a threat to ~~weavers & wool~~ sheep producers & weavers.

For in 1655 the Dutch had annexed the Delaware Valley region of Jersey ~~which had been~~ settled first by the Swedes and called New Sweden. Then with the British conquest of New Netherland in 1664, the Duke of York granted to Berkeley and Carteret all of Jersey. As a business venture, these proprietors opened their vast acquisition bounded by the Deleaware on the west and the Hudson on the east to Dutch, Puritans, Scotch-Irish and the Quakers. Disappointed at the financial outcome, these proprietors ~~they~~ sold out to William Penn and the Quakers who had settled among the original Swedes and Dutch of West Jersey. Later, Penn was granted Pennsylvania by Chas II ~~JAS II~~ for his "Holy Experiment", theQuaker Colony.

→ # 2 Jerseys -

A decade before John Coddington the weaver appeared in East Jersey a party of Mass. Puritans had bought a tract of land here ~~in East Jersey~~, and named the little settlement for their Newbury pastor, Rev. John Woodbridge (kin of Windsor's second pastor Benjamine Woodbridge after Rev. Warham in the days of the early Gillets on the Conn R as we have already seen ????).

32

Cod

This association sold part of its holdings to some New Hampshire men, ~~probably~~ ; by 1670, some 15 families had settled here, bringing with them New England institutions of ~~freemen and~~ town meetings, run by freemen, the guaranteed rights of other English subjects, & the meeting house with its new controversy on the Halfway Covenent.

These transplanted Puritan villages springing up influenced laws, blue as Connecticut's, and punished the offenders in well-used public stocks. The~~re were~~ 12 capital crimes included ~~for~~ murder, sodomy, rape, night revelry. Nor did vicious children and fornicators escape the list of capital ~~crimes~~ offenses.

John the weaver and Hannah felt at home in this little Puritan colony, New England in the Jersey salt marshes ~~of Jersey's Raritan mouth~~. And little it was for it could be crossed in 2 days by horseback, not true of larger Mass. or N.Y. across from Staten Island! SIZE

But these Puritans, among them John the weaver, failed to establish a new Zion in East Jersey because ~~of the~~ a heterogeneous population flock~~ing~~ed to ~~its~~ these fertile lands — Manhattan Dutch, Scot Calvinists, French Huguenots, Quakers. Amid all the plain pine meeting houses, and ringing bells and rising spires appeared a thread of liberalism and tolerance, and this exposure eventually led to choices and changes. OVER ?

Anglicization among the Dutch was much more successful here in their heterogeneous pop. than up north in the secluded Highlands of New York's Hudson Valley. Here in Jersey's nearby Raritan Valley Manhattan Dutch built their 1½ story houses with divided doors and ~~tiled~~ cedar-shingled roofs, though they had smaller farms than they spoke their minds and their language, but mingled, spoke with the English. ¶ Proximity blends. After all Dutch Calvinsim and ~~English~~ Puritan Calvinism was not all that different, except perhaps to theologians and those who emulate them in splitting hairs. SIZE OF enclave

Here in this diversified culture, John the weaver bought land ~~[illegible]~~ in several parcels as he could afford them, & perhaps produced his own sheeps for the woolen yarns he needed for his loom; paid taxes with pork to the ~~royal~~ governor in the absence of specie; breathed a sigh of relief when transvestite Lord Cornbury, Jersey's

first royal governor, was recalled by ~~the~~ his Crown, Queen Anne, for here as in New York where he also served as governor, Cornbury was viewed as a "detestable magot", (OVER) #1

In his farmhouse John set up his loom, had 5 children, in this great sheep country, and took them to church where they heard the Halfway Covenant endlessly ~~disputed~~ expounded in long sermons as they would have had their father stayed in dispeded Boston.

Being relatively poor, backward in economics and in culture compared to Boston, New York and the infant Philadelphia, the Jersey village of Woodbridge scarcely had the monies to properly pay for a pastor. Rev. Abraham Pierson, jr. came over from Newark recently established by New Haveners to preserve the old puritan tradition splitting congregations in Connecticut from whence he came.

This Harvard graduate agreed to fill ~~their~~ the Woodbridge pulpit in exchange for £80, free firewood and local tax exemption, but soon left to return to help found the Congregational Yale back home. He could have stayed in Jersey to found a university, for Ironically about 50 years ~~later~~ later the College of New Jersey ~~in the~~ (Presbyterian? Princeton) was to grow from the ~~the~~ his father's Pierson colony of Newark through the efforts of revivalists Jonathan Dickinson, Aaron Burr and Jonathan Edwards as we have already seen in the Gillett story. (1746)

Meanwhile the Woodbridge Coddingtons heard ~~good~~ stern Presby Puritan preaching ~~of~~ by a Harvard pastor who also had studied medicine in London, then a Scot preacher came, a returned to Scot. after 5 years; ~~and~~ and finally a rather tolerant preacher who allowed Quaker Geo. Keith to preach in his pulpit but whose ministry was cut short by a Boston wife who was adverse to living in "such a poor place". (over #2)

As in Connecticut, the Halfway Covenant here in East Jersey proved divisive, scattering the second generation sheep who left villages crowded as to numbers and stifl~~ing~~ed as to spirit because of religious conflict. ~~They~~ It went out, way out 10 miles or so, to break new acres for farming and to build new meeting houses supplied by deacons to lead divine services in the absence of a better educated and higher paid clergy.

While the meeting house was not rare, in the backwash, regular schooling was. (OVER #3)

#1. His attempts to Anglicize the Dutch colonies by strengthening the Ch. of Eng. did little for Anglicanism. Not when his Highness donned female garments to attend divine service, & even dressed as a woman for his wife's funeral.

#2 And poor indeed was much of this hinterland across the Hudson from the City of New York. Some Dutch had large farms growing wheat, and slaves and indentured servants. But Ger ~~Scot~~ cedar-choppers lived in poverty, as did the Scot-Ir, huddled in shacks in marginal lands along salt marshes. Their many children slepting on pallets of leaves with most beyond the reach of church or school, ~~and~~ ~~or~~ with none to care. Here Poverty and low morals walked ~~together~~ hand in hand.

#3 Somewhere along the line the Coddingtons of Woodbridge came to be identified with the Presbyterian perhaps thru the Scot preacher, or

The 1st Presby. org 1706 by Makemie & 1st synod met 1716. "New Lights" raised doubts about doctrines of election & predestination.

In any case, Joseph's ______ was bur. in Woodbridge's Presby churchyard.

160

By now 1/3 of all ~~the~~ Jersey meeting houses were Presbyterian, with ~~also~~ the Dutch Reformed ~~now~~ ~~numbered~~ claiming 1/4 of them & the Quaker 1/5. ~~The one thing thing th~~ Doctrinally different, the one thing they had in common was that all the meeting houses were ~~austere~~, plain in appearance, & austere as became ~~the~~ soldiers of the cross — fireless even in winter, hard benches with men & women seated separately and music down LOW KEY played if permitted at all.

Codd

Maybe earlier

Joseph Coddington the future schoolmaster of New Paltz was born in E. Jersey the same year the Washington planter welcomed his little George into his Virginia world. This "Father of His Country"s call to arms would one day summons a painful decision on this ~~humble~~ lowly schoolmaster's part. Should he join the Am cause, or be loyal to Eng?

Joseph ~~must have been~~ was reasonably educated. ~~perhaps in one of Jersey's outlying places by schoolmaster Jacob Schureman, Domine's Frelinghusen's reader and chorister.~~

Were his education received in English Woodbridge, it would be the standard education after the British pattern, letters from the hornbok at the dame school, afterwards the catechism at ~~the~~ meeting house / his textbook the Eng. Bible, reading ~~catechism and~~ writing ciphering.

Somewhere he learned to keep good records as he used these skills as clerk at the ~~for he eventually served~~ New Paltz' Dutch Church, ~~as clerk~~. Some of these neat records are ~~still~~ extant to this day. A curious thing. They are all in the Dutch language.

How was it that a boy born and bred of Puritan ancestors son of Presbyterian came to be such a staunch Dutch Calvinist? How did he become fluent in that language if it were his first tongue? Did he have a Dutch mother, as many English surnamed people did? There is no evidence to support that supposition, nor none against it, Except perhaps the knowledge of the proximity of the Dutch in Raritan Valley to the Eng. of Woodbride, and the frequency of intermarriage at this time.

Or was he educated in one of the Dutch parsonage schools, such as that of Jacob Schureman whom Dom. Frelinghuysen brought with him to serve as chorister, lay reader and schoolmaster, ~~for~~ as illiteracy was rampant among ~~the Raritan settlers~~ the Jersey Dutch, ? ?

As boy, Joseph was educated somewhere; Somehow; perhaps even studied some in one of the Jersey kitchen seminaries tutored by one of the pietist divines & as man he too would serve a Dutch church as chorister, lay reader, and schoolmaster - for ~~40~~ nearly 30 years.

Dutch instruction too consisted of a Bible textbook, with much catechism & a little Latin & Greek thrown in; Some mathematics for the more promising. Because of (over) →

omit #7a

~~known~~ close associations with the domines of the Jersey Coetus faction, he may have had some instruction from ~~known~~ theological tutors he is known to have encountered – primarily the Freylinghuysen & Goetschius divines. Had he begun ministerial ~~studies~~ lessons with these, he did not finish his course of studies

Cold

¶ It will be remembered that Domine Theodorus Frelinghuysen came here in 1720 to minister to 5 scattered Jersey Dutch churches, one of which was 4 mi. from New Brunswick, ~~in 1720~~. From Friesland, this learned domine had been rector of ~~an~~ a Latin academy before accepting the charges of Raritan Valley where morality and cold orthodoxy ~~held the field~~ had a field day as it would later in ~~xxxhadxxn~~ Edward's Northampton in Massachusetts. Here too sins ~~was~~ were specifically enumerated, described as consisting in part of "extravagent frolics," mostly horse racing, and fiddling and dancing.

Deeply influenced by European pietism, this Domine preached the importance of the individual's personal relationship to God, emphasizing personal repentance for sin and the exercise of faith in God's forgiveness & living a pious life. These conversion experience, it was preached, resulted in the assurance of the soul's salvation, a tenant not in good standing with Calvinism, Dutch or otherwise.

But Frelinghuysen had been preceded by another Pietist, a lowly cooper named Guilium Bertholf. It is believed that with him came pietism to America. For Holl with its heritage of liberty of conscience had developed (over →

Domine Selyns, ~~the~~ N.Y. divine, appointed Bertholf as clerk and lay reader first in Haarlem, then in the valley of the Hackensack. ~~As lay reader~~ he kept official records, ~~as~~ As schoolmaster he taught, and as voorleser ~~he~~ conducted prescribed religious services in the authorized reading of the liturgy and a sermon from an approved source in the absence of a regular ordained clergy. He could not, of course, administer the sacraments,

a variety of schools of thought ~~nature~~ as a natural outcome.
Here Theologians & academicians had their separate followings.
Bertholf came from the pietist school of Koelman.

Codd

As one of the lowly, Bertholf supported the Leislerian political faction popular with Jersey frontiersmen which earned him their favor but not that of his mentor Selyns. And even less came from that direction when ten years later he applied to the Classis of Middleburg for ord~~a~~ination as this ecclesiastical body was more congenial to pietism than the Classis of Amsterdam. Dutch pietism had risen ~~as~~ in ~~a~~ reaction to the corruptions of materialism during Holland's great commerial~~sim~~ism of the Golden Age.

Meanwhile Bertholf had been charged with running around preaching everywhere, for goodness' sake, stressing piety and the necessity of godly living, and generally ignoring the ordained clergy and the sacraments which any traditional man of the cloth should know was more important.

To this fertile ground already sown to seed came ordained Frelinghuysen aboard the King George and with his own schoolmaster Schureman Schuerman to reap this godden harvest of souls. This new domine like Bertholf, preached fervent pietism and godly living, also disregarded Holland's ecclesiasticl h~~ei~~ierarchy, roundly censured New World professional clergy which he deemed was unacquainted with the grace of God.

~~T~~This alleged ability to discern who should and should not receive the Lord's communion quickly earned the ire of the orthodox clergy. It, soon pointed an accusing finger to Schuerman the schoolmaster who was suspected of showing questionable gender identity, even to embracing and kissing ~~males~~ men in public. Wouldn't a domine of such spiritual perspacity as claimed by Frelinghu~~a~~ysen exclude the likes of him from communion? Even Bertholf chided adamant Frelinghuysen for he thought it fitting to ~~it~~ somehow ~~ought to be~~ determine~~d~~ if Schuerman were "man or woman". Whispers diminished after the schoolmaster married Frelinghuysen's sister.

But Domine Frelinghuysen's anti-liturgical stance, his disregard of Christmas and Paas, his continued sharp censoriousness of the orthodox clergy who baptized infants and administered communion willy-nilly, ~~and~~ together with his successful sweeping of large numbers of converts into the Kingdom with his revivalistic preaching on the Jersey frontier earned him more and more ~~clerical~~ ecclesiastical enemies.

But other revival fires had begun to burn in the Jersey brush. The revival at Newark where Jonathan Dickinson pastored lasted from ~~3~~ 1738 August until March when many young people experienced "a saving change". This was the summer before George Whitefield came to America with his fiery preaching. 1739

The chief apostle of revivalism in 1740 in East Jersey however may have been Gilbert Tennent ~~who had~~ building on the fruits of Frelinghuysen's labors who had earlier ministered here at New Brunswick. Installed ~~as~~ pastor here, ~~and~~ and after a ~~xxxxxx~~ long bout of serious illness, Gilbert rose to his pulpit to preach fervently on original sin, and the nature ~~of~~ and necessity of conversion. In due time his ministry, as he himself wrote, "was sealed by the Holy Spirit in the conviction and conversion of a considerable number of persons".

Tennent had gained earnest sympathizers in Jonathan Dickinson, Rev. Aaron Burr now pastor at Newark as Dickinson had gone ~~to~~ to a new charge in Elizabethtown, and with James Davenport the frantic evangelist. ¶When Br. evangelist Whitfield came to America in the fall of 1739, Gilbert quickly ~~allied him-self with~~ invited him to his Brunswick pulpit. Whitfield rode into the village on a Tuesday in November, only 1/2 doz miles from Woodbridge the Coddington ancestoral home.

In his Journal Whitfield admiringly called the older dissenting preacher Tennent a "son of thunder", and a "burning and shining light in this part of America". And so he was.

Codd

The meeting house at Brunswick, shared by both dissenters and conformists but at ~~peacefully~~ significantly different times, opened its door to him. After reading the Anglican liturgy, he preached for an hour ~~a~~ one of his fiery evangelistic sermons which was a far cry from the Church of England. And this, after having ridden the 30 miles from Trenton that day!. Altho only 24, he often penned lamentations as "Surely this frail body cannot hold me long", so great was his fatigue with much traveling and frequent preaching to "very thronged congregations!" as he expressed it.

Codd

38

The next day again in the saddle, ~~he~~ Whitfield and Tennent rode 22 miles to ~~W~~Elizabethtown where they took boat to N.Y. The older ~~man~~ Rev. Tennent preached that night in this great city of rampant materialism and did so with such power that even Whitefield was compelled to say ~~said~~ that "never before had he heard such a searching sermon. He confin~~v~~ed me more and more that we can preach the Gospel of Christ no further than we have experienced the power of it in our own hearts". —OVER

Whitefield held no license from the Bishop of London ~~and the~~ to preach in NY. ~~pulpit in the~~ One meeting house was denied him by ~~one~~ pastor Mr. V ___, who reminded him of that. Nevertheless, after drinking charitably a glass of wine to the good health of the conformist clergyman, ~~he~~ Whitefield characteristically took to the fields altho it was mid-November and cool. At 3 o'clock he preached to 2000.

In the spring Whitefield once again rode into Brunswick ~~andx~~ to preach to 2000 on an April Saturday, and the next day to 7000 or 8000 others in 2 Sunday messages. Whitefield records, "In the afternoon sermon, had I proceeded, I believe the cries and groans of the congregation would have drowned my voice", which ~~kard~~ deist printer Benjamin Franklin also knew from hearing the revivalist in Phila was most powerful indeed.

This statement is as emotional as ~~his report~~ Whitefields' Journal ever gets about the Jersey people in this location, despite the excesses Historians ~~often~~ report ~~which attended his preaching~~ attending his appearances everywhere. In this place~~s~~, at least, Whitefield's own account is modest: in Brunswick, he said, he hoped he had not preached in vain; that 2 were savingly brought home by my ministry; that 1 woman was struck down; and 1 woman cried out "I can see nothing but hell!"

Not much in the way of hysteria here. He did prosaically report in good faith that he twice receive £20 sterling in the collection plate for the orhaaage he had founded earlier ~~estblished~~ in Savannah.

Whit~~e~~field, it must be remarked, was nearly as concerned with preaching the "unconverted" ministers under conviction as he was in promoting the doctrine of the new birth, and often came to loggerheads with cold orthodox clergy. Just how he and other dissenting ministers discerned which ~~black~~ men of the cloth ~~frocks~~ were "converted" and which were not, is not easily understood by reading the Journal. But of course all the revivalists and ~~some~~ a good many Puritans - Anne Hutchinson, Roger Williams, Johnathan Edwards, ~~and~~ indeed ~~all~~ most earlier clergy and deacons in the Puritan meeting houses ~~who had to~~ admitted to ~~decide~~ ~~burden~~ full communion only ~~after those who had been~~ ~~on conviction~~ spiritual regeneration upon ~~the basis of~~ ~~membership~~ seemed to believe they ~~had~~ possessed this gift of spiritual perspicacity. A convincing testimony from the mouth and life of the candidate was the admission ticket to full communion here in some Jersey churches as had been ~~earlier~~ true of the earlier Puritan meeting house.

Codd

If Joseph Coddington and his kinsmen did not hear celebrated Whitefield preach that fall and spring to the throng in Brunswick only a stone's throw from Woodbridge, they surely must not have failed to have heard his sermon preached April 28 in the ancestoral hometown of Woodbridge.

It was Monday, 8 o'clock in the morning~~, at Woodbridge.~~ The boy Joseph must have been in the crowd of 2000 ~~gathered~~ assembled in the field where Whitefield reported ~~taht~~ that "God enabled me to speak to many hearts; for many were affected".

After this sermon the evangelist dined at the ~~dissenting~~ local minister's parsonage. who? This pastor, like Tennent who was with Whitefield that day, was also a dissenter, not a Church minister.

How this particular message of the renowned evangelist preached in the April field affected this schoolboy Joseph Coddington is not known, but the writer believes that young Coddington and his brother ~~Benjamin were~~ Christopher were ~~was~~ indeed influence ~~by~~ by ~~some aspect of the~~ several revivalism of the Great Awakening in Jersey as subsequent developments will show.

Influence of John Woolman b. d. 1770.
1740's JW lived on Mount Holly in upper Rancocas - "Children of Light".
[Geo Keith placed more emphasis on Scripture - disowned 1696; join Engl 1700 & ord. priest [SPG]. Appt 1st missionary of SPG & his zeal reached Wdbrid.).

aversion to slavery; preached anti-slavery; had a parish school.

See Brainerd mission of Dela R. d. 1747 at Edw. home; bro Jno con't Ind work for 10 yrs to 1757.

THE FRENCH AND INDIAN WAR, 1754-1763

DURING ~~In~~ the days of Louis XIV ~~and~~ starting in 1689 England and France engaged in a series of wars for worldwide commercial and colonial supremacy.

On the American continent France had managed to plant its cross and fleur-de-lis from the St. Lawrence south to the mouth of the Mississippi Even before the Pilgrims ever left Plymouth Harbor on the Mayflower, explorer Champlain had founded Quebec. Later Father Marquette and Joliet explored the headwaters of the Mississippi and the Illinois Country, as France too lusted for furs which cooperative Indians supplied for cheap trade goods.

Zealous Jesuit missionaires in search of Indians to baptize for the Church boated up the Mississippi from the Gulf. Eventually their pirogues were poled up the Arkansas River towards its mountain source. Thus was discovered the Rocky Mountains which had been there all along as the Utes and Kiowas, had known full well.

The U.S. continental part of this vast territory came to be called Louisiana for the French crown, Louis XIV; to protect it a chain of French forts would be built - Detroit, Vincennes on the Wabash, Du Quesne on the upper Ohio.

After 72 years on the throne, the longest reign in European history, elderly Louis XIV of "I am the state" notoriety, lost his appetite, penned his will, took to his bed, received the sacraments and addressed the most faithful of his couriers, "Gentlemen, I ask your pardon for the bad example I have set you . . . . Farewell, gentlemen; I trust that you will sometimes remember me."

The great king died 1715 leaving his nation bankrupt, bloodied by wars but unbowed in its overweening pride of its spendid culture, all gained in his lusting quest for glory and greatness.

He was succeeded by a frail grandson who also reigned for decades as Louis XV. The dying words of XIV to this 5 year old were: "My child, you are going to be a great king. Do not imitate me in the taste that I have had for building or for war; try, on the contrary, to be a peace with your neighbors. Render to God what you owe Him . . .

The royal benediction fell on lethargic ears.

During the next 59 years, this royal heir, to alleviate his monumental boredom, avidly pursued game, women (especially Madame Pompadour), and Protestants wherein he revived ~~a~~ the flagging Huguenot persecution. ~~Influenced by~~ Thru Pompadour's influence, however, he mellowed; Protestants could escape persecution if they would attend Catholic mass at least once a year.

Altho preferring the ~~domestic~~ royal boudoir to foreign wars, he cut quite a figure here as well with his Anglo-Spanish-Prussian-Austrian-Belgian policies. In ~~thax~~ America, this pursuit in this great war for the Empire came to be known as the French and Indian war.

French possessions in the Caribbean demanded a granary for provisioning the tropical West Indies, and Canada with its short growing season discouraged the Breton ~~here~~ with the plow. The Gulf Coast looked more promising as a sorely needed food supply for the sugar islands. Thus was established Biloxi and Mobile, and in time New Orleans (1755) where hundreds of dispossessed by the victorious Br. Acadians from Nova Scotia built houses of cypress logs to set up on stilts to keep Cajun swamp dwellers ~~aboe~~ above the jaws of ~~hungry~~ foraging alligators.

Meanwhile in the 13 British colonies, enterprising Pennsylvanians and Virginians looking beyond their Allegheny boundaries took note of French settlements in the Ohio Valley. Their dreams of fur trade and land speculation about to vanish, the governor of Virginia sent young George Washington, then 21, on a mission to protest French encroachment on their hopeful claims. He was not successful.

The first shots of the French and Indian war sounded here in a bloody skirmish.

From 1754 then descendants of the Huguenots at New Paltz had dreaded the day of another showdown between France and England. J. Codd had learned the F~~or goo~~d reason; Louis XIV during one of the earlier minor Fr wars issued a communication: "His majesty. . ."

And FROM ALL REPORTS his successor Louis XV had now revived Protestant persecutions, ~~from all reports~~ and ~~they~~ the ~~Hug Duzine~~ Huguenots worried. What if the French succeeded this ~~time~~ round in trying to ~~xxxxx~~ conquer the English on this continent? Where would they stand then? If Had Jos opportunity to scan the vital stats in the Duzine family Bibles, he would have noted the absence of ties to European ancestry, these New Paltz people had come from prominent ~~Prot~~ families, of ~~Prot.~~ Duzine preachers & reformers & they wanted to keep that ~~a~~ privy. ~~Com~~

About the time young George Washington surrendered Fort Necessity in the Ohio territory to superior French forces, then, young Joseph Coddington and his wife Catrina and infant rode into New Paltz, with an appointment to bring his ~~psaltry~~ PSALTER, chest of books and inkwell to take up his duties to save souls and the Dutch language at the Walloon church. General Braddock was also under appointment by the British crown . He had arrived in the colonies to engage in the conflict ~~xtoxxthe~~ to save Ohio, with his superb knowledge of ~~beautiful~~ wonderfully executed military formations complete with brilliant uniforms.

It was the Continental way; for after years of bloodbath in all the religious wars, Europe had become "englightened" on modern warfare. Now aristocratic professionals formulated genteel rules to limit the destructiveness of war, as well they might after the religious holocausts. These Europeans fought nobly in resplendent uniforms, but never at night, or in inclement weather, or in any place other than open fields. And usually in bright red uniforms that could be seen by a blind Indian.

Thus armies played war like a game of chess. By strict rules. This civilized limited warfare did save money and lives. Sometimes honor.

The trouble was that American aborigines never studied this rule book. They never played that game. Neither did encroaching white settlers, if they hoped to survive the tomahawk. They sensibly dodged behind chestnut trees to fire the musket, which then was less accurate and far ranging than a well-drawn bow.

General Braddock had never experienced anything like these Ohio forests. His army of 1400 met the enemy in the woods. Braddock and a large number of his troops were slain, their blood staining their handsome scarlet coats in a most remarkable match. The American provincials under young George Washington fared better; in homespun and buckskins they fought the colonial way and survived with their own scalps intact. Among these was Daniel Boone of a Pa. Quaker family lately moved to Carolina. His restless foot would bring him back across the mountain barrier.

What role did Joseph Coddington at New Paltz, and his wife's kin~~g~~, the Van de Marks and the Rosencrans up the hill at Rochester, play in this unfolding drama?

Schoolmaster Coddington had no military role in this decade long war in colonial history. His labors at the time were pedagogical and clerical; his ~~musket~~ MUSKET, the ~~schoolmaster's rod~~ birchen sceptor; his manual, the Dutch Bible; participatory drills lay in the recitation of multiplication tables; his clarion bugle, the conch shell sounding the summons to meetings from the Walloon cupola.

The roles of the homefolks at Rochester ~~was~~ were small but not necessarily unimportant parts ~~as far as~~ in the line of defense ~~goes.~~ of the frontier.

Cousin Henry Rosencrans captained his command through crotch-deep rivers to report for duty to "scour" the country. Uncle Hendrick Van de Mark the carpenter volunteered in Ulster County, as did ~~his~~ HIS brother Jacob, Catrina Coddington's father, for their missions, as well as did 3 of their nephews.

Uncle Hendrick, a 44 year old lieutenant, ~~was~~ engaged in the Quebec campaign of 1759, a proudly marched there with pack and musket to the tune of "Yankee Doodle", a military song composed on the Hudson by the wittier and more sophisticated redcoated British troops, a doggrel intended to poke fun at the provincial rag tags in homespun. Its popularity made it a kind of colonial anthem.

A year earlier Catrina's papa, Jacob, held rank of corporal "in His Majesty's service in the pay of the Province of New York". He volunteered in Ulster County's first Regiment where the militia "scoured" the frontier. Papa then was 48 years old, with 5 sons of his own. Catrina would live to see it; 3 of these ~~would~~ before the end of the century WOULD serve in the Continental Army of a conflict to go down in history as the American Revolution generalled by this same Geo. Wash, now Lt. Col. ~~Catrina's brothers~~;

The drums roll, and the beat goes on. It was the Van de Mark's way – to answer a military call.

The month before Jacob's Van de Mark's enlistment by Capt. Nottingham, the NY Legislature passed an act raising £100,000 for paying and clothing 2680 effective men to join His Majesty's regular troops for

the invasion of French Canada. Ulster's quota was 228 "effective" men". Whether Jacob was one of these "effective men" has not been ascertained by this writer.

Jacob's military duty may have been as ranger scouring woods ~~as~~ IN Ulster as that County was the only unguarded frontier left in the Province exposed to Indians, described in a communication of the times as 'worse than wolves'.

The few Esopus who had escaped earlier decimations had been absorbed by the Delawares and it was these who now raided Rondout Valley. Therefore upwards of 100 or more militiamen guarded the frontiers, patroling the woods for predatory savages at all times.

12 Oct 1757 Schoonmaker

There had been Indian troubles, so great fear was not unwarranted. In nearby Warwarsing (site of the old Esopus hill fort), Indians had attacked the Saxe household, killing 1 daughter and 2 of the rangers posted there for protection while their men worked their Oct. fields. Petrus' wife, 2 daughters, and the remaining ranger put up a good fight and routed the foe.

To add to its supposed safety measures in Indian attack, Kingston aldermen went a step farther and even passed an ordinance that negro and mullatto slaves should be off the streets by 9 oclock, unless they carried lighted lanterns and written orders by masters, Or their backs be whipt.

Down in New Paltz, slaves never suffered any such indignity. Fort DuBois was provisioned but never fired upon; residents rested safe in the knowledge of the goodly sum the Patentees had paid for their Indian land.

After the seige of Quebec ~~where~~ WHEN both Gen. Wolfe and Marquis de Montcalm expired in romantic deaths, the Am. phase of the Fr. and Indian War ended. In the treaty of Paris of 1763, Fr. surrendered most of her claims in mainland Am, the W. Indies, and Asiatic India to boot. The Br. col. in Am. now extended from the Atlantic to the Miss. River by a simple stroke of the pen. ~~The Indians took small note.~~ 1767 Dan'l Boone ~~of a Pa Quaker family~~ crossed the ancient barrier to begin ~~blazing~~ exploring ~~trails to Kaintuck. Ohio would soon beckon new Am.~~ [illegible] wilderness and [illegible] to Kaintuck.

61 62

OVER

After the signing of the peace treaty in 1763, the British callously pressured Indian fur traders until the Ottawa chief Pontiac led an all out rebellion. Unable to seize Detroit, his warriors systemically destroyed 5 British garrisons elsewhere to discourage white encroachment.

What to do with Pontiac? A British commander suggested infecting Indian blankets with small pox matter, for these epidemics had long since been found to be more effective than any number of musket bullets in decimating ~~their~~ red numbers.

Since smallpox would prove dangerous to the 15 regiments posted in this frontier as well, a new western policy was formulated to quiet the agitated Indians; — no white settlers were to cross the Appalachian divide (anyway it would keep the English colonist near the seacoast where

purchase of Indian lands was outlawed. Pontiac surrendered.

Even before Pontiac was betrayed and murdered by a conspirator, Daniel Boone, the survior of Braddocks' defeat at Fort Duquesne, crossed the Appalachians through the Cumberland Gap, and began exploring buffalo trails leading to Kaintuck, a land inviting white settlement.

And it ~~did~~ was settled, here and all along the broad Ohio valley and up into Michigan. To this latter territory came some of Joseph Coddington's grandsons, including one of ~~my~~ the writers lineage. As members of a Quaker settlement, they in all good ~~consciousness~~ conscience bought Indian lands for farming. The Proclamation of 1763, protecting reds had long since been forgotten.

Vande Mark Coddington

By 1765, 2 years after the French and Indian War, Catrina had frenchified her Christian name to Catherina. It did not make her one of the French Duzine wives anymore than ~~any~~ did a mixed medley of parlez-vous, ~~did~~. She still remained the Dutch huys-vrow of the English schoolmaster of the birchen sceptor.

While her simple cottage may have lacked the charm of the fine stone houses on Huguenot street, it did not want in homeiness or cleanlines which now was on an even par with Joseph's godliness.

Inside and out was whitewashed regularly with vigorous application of stiff brush " Bib—

The plank floor was often sanded spotless. No cobwebs cluttered her shuttered windows though she had no Negro servant to help with ~~brush~~ broom and mop as did the fine ladies ~~down~~ in town. ~~Nor~~ But neither had she ever been ~~forced to pay the~~ fined 3d ~~fine to~~ by chimmily viewers as did some she could mention by French surname. Her well scrubbed cupboard held no sugar for baking cookies in the bricked-wall oven, for Parliament had imposed a heavy duty on sugar to help pay the indebtedness on the late Fr, & Ind war & protesting merchants had boycotted the England product. First, the Crown took her men off to war; now, it snatched the k— from her babies' mouths. What to do with England?

In her scullery all shone brightly, even down to the iron hoops on the milk pail, ~~twice~~ filled twice daily to overflowing now their own milch cow joined the others led by the village cowherd to green pastures.

Their living quarters remained the basic one room but the loft floor above had been extended to accomodate the children. Five more had been gotten in the gaily curtained bed alcove since their arrival to this village on the Wallkill. It took more fish from that little stream and more suppawn now to supply the wooden treanchers shared pair by pair up and down the schoolmaster's table.

Suppawn, long the staple of the poor as in the days of old - bits of meat and the seasons' root vegetables ~~in season~~ slowly baked in a Dutch oven until crusted over with mush. Not much in the way of variety here but at least the ~~curst~~ CRUST supplied good hardness for the teething babies the good Lord saw fit mamas to ~~supply~~ SEND every other year. And so they came. Often enough to keep the mind perpetually unquiet as to the soul's election, for not even Doctor Domine when he came [illegible] could save all those women brought to bed with sons and daughters.

Their first little boy Joseph died before teeth showed thru his swollen gums. over #1 ~~but~~ their fifth child WAS ~~they~~ named in that baby's ~~his~~ sweet memory: Joseph jr, now 3 who ~~and~~ happily played ~~ing~~ at his father's clogs in the local's garden plots he tended after school.

Before this last Joseph, there had been Sara and Jacob named for his grandfather Jacob Van de Mark up on the MORMEL ~~Marbletown~~ farm. Gradd-peré (wasn't now that like her, Dutch Catrina, to ~~like that to~~ use French in an unguarded ~~mo~~moment?) Jacob Van de Mark seemed to sag around the cowbarns now since his ranger days scouring the country for Indians in the late war. She seldom got up to the hills to see the kin anymore but when she did she always returned with firkens of Mormel butter and cheese not to be had outside those rich Butterfield grazing lands of home. But brothers Ary, Sylvester, John and Joseph were still at the barns to help thier slowed down lag ~~aging~~ papa; And with Sarah in the coolhouse, she the ~~as~~ oldest daughter of aging parents ~~she~~ took comfort in ~~that.~~ their filial provision in obedience to the Scripture PROV ——

Little Maria was her newest little teether in the Coddington cottage. Were it not for their firstborn Catrina, now 10, & her dearest companion, she would have been at wit's end. Handier than a patch pocket for catching up the odds and ends of all that had to done between dawn and dark, the growing girl was a great help. ——

—— Lacking the strength to man the well sweep, the child fetched pails of water from the overflowing rain barrel under this year's generous spout, and repeatedly filled the HEARTH ~~herth~~ kettle to warm wash water for diaper woolens, or the weekly baths. From this same soft water the two little girls old enough to attend their papa's school washed flaxen tresses to the softness of French silk, the only silk to grace this household these days.

These little ones feared papa's birchen sceptor less than did other scholars for they knew their papa at home after he laid aside the inkwell bound to his waist at school. But during lessons ~~examinations~~ on the hard recitation bench up front he brooked no foolishness from

#1 His sorrowful papa accompanied the little body to its tiny grave, for only men followed coffins to the burying ground. Little Joseph's had been of green wood; they could afford no other. But the comforting women staying behind at the cottage had offered her wine and funeral cake which she numbly took, but she was warmed by their special kindness on this bleak day.

And Joseph sorrowed not only for his own lost, firstborn son, but for other infants as well. And indeed for all the ailing. ~~For~~ As designated comforter of the sick, his services were widely sought; for was he not authorized to offer prayers and spiritual instructions for preparation for the hour and article of death?

And so with much kindness he performed this ecclesiastical duty in town and out in the countryside. Along with his bible, a green bottle of some herbal elixir went into his side pocket, for a yellow dock tonic or a hemlock linament and a comforting word went a long way in working wonders ~~for~~ or rheumatic widowers [and exhausted mothers brought to childbed. On his comforter rounds he always carried something herbal mixed with alcohol & herbs he himself ~~picked~~ gathered in field & forest along the way — a purging wahoo or senna, for prickly ash for toothache, burdock for the reins. And frequently he needed to speak a firm word to an overly frugal papa to send at once for Doctor Domine if he wanted to save a child suffering from a sickness more acute than the inexperienced papa recognized.

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On his comforter rounds he always carried something herbal mixed with alcohol and herbs he himself gathered along the way - a purging wahoo or senna, prickly ash for toothache, burdock ~~off~~ for the reins. and frequently he needed to speak a firm word to an overly frugal papa to send at once for Doctor Domine if he wanted to save a child from a sickness more acute than the inexperienced papa recognized.

At the [illegible]

[illegible] friends, [illegible]

graves had been [illegible]

for the [illegible]

[illegible] but she [illegible]

bleak day.

And [illegible]

for other [illegible]

[illegible]

[illegible] hemlock

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frequently he needed to speak a firm word [illegible] to save a

papa to send at once for [illegible] inexperienced

child suffering from a sickness [illegible]

papa recognized.

his own; they had to sit up straight and give attention just like Louis, and Rip and Toon. The only ~~id~~DIfference was that being the schoolmaster's children they were exempt from subscription - 5 shillings per scholar for instruction in High Dutch spelling, reading and writing; the 6 shilling fee ~~fro~~ FOR additional instruction in ciphering, but that was collected mostly for the boys who learned to reckon in Dutch and English money. What did a towheaded girl need to know about business practices? Thier mama told them things had come to a pretty pass for Dutch women since the English~~ed~~ controlled the marketplaces. Had not one of their Dutch grandmothers of long ago operated her own place of business in the Manhattans?

Except for the oldest, the ~~Coddington~~ schoolmaster's children were too young to note they lived less well than did the Duzines. But long ere this Catharina Coddington (for now all called her by the new adoption) knew what her papa Jacob meant when he bellowed in the cowbarn, "Go where, on what stipend!"

Joseph's ~~stipend~~ salary she was to learn to her sorrow was only a fraction 1/10 1/4 of the ~~Domines~~ real preachers, and his working hours twice as many with no Sundays off as Doctor Domine had. Good enough to read a sermon on off Sundays, good enough to be paid for it, was her opinion, spoken only to Joseph. To eke out a living from his voorleser's stipend, and schoolmaster's subscriptions, he had to hustle other sums to make ends meet, like wall menders constantly chinking with lime daub to hold crumbling things together. Now, ~~a~~ keeping books for the deacons, or the Duzine; tomorrow, digging a grave at the Huguenot ~~buriawl fround.~~ BURYING GROUND.

Well, at least he had never taken in washing or mended shoes like some earlier schoolmasters, but he did tend the gardens of locals, those without Negro servants for a ~~shilling or so.~~ few pence and some fresh vegetables. For those who ordered it, he mixed ink on the blue tile kept in his school ~~chest~~ DESK and sold it; Hasbrouck's store and now the Elting store were good customers for their mercantile records in daily goods she coveted used up a lot of paper and ink.

Joseph earned a few shillings now and then for extra clerical duties in town record keeping. He frequently had to shamefacedly dun school subscribers for payment, altho these same parents cheerfully delivered loads of firewood as per contract. ~~Apparently chestnut~~ Split oak from the woods was more plentiful than pocket change.

Catharina had yet to humbly accept Joseph's oft quoted Psalmist's pious musing: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness". She did not know about that!. Sometimes those tents looked mighty enticing when it came to desiring a luxury now & then!

Hands on ample hips in total exasperation, she usually made no comment from pursed lips although he knew full well her sentiments about the difference between rich David on a king's throne, and a poor man perched on a schoolmaster's stood in a dimly lighted French church, for she had heatedly said so. Once.

She did not hurt him again with angry tongue, but now only pointed ~~an~~ a silent accusing finger toward the cupboard to cinch her unspoken argument, whereupon Joseph patiently went to find another garden to hoe, or took on picking pippins if some orchardist were shorthanded, ~~whatever~~, to earn an extra pence or two. He tried, he really did try, but always their table fell short of the Van de Mark's laden board she ~~xax~~ fondly remembered as a girl. One thing about it, she was less round than her sisters and cousins, & even an old linsey-woolsey became her better. As for a piece of lace to trim a petticoat, or a pretty gown from the local dressmakers, she might as well wish for the jewels of the Queen of Sheba.

But her country kin had been more than kind as they continued to prosper on their considerable holdings across the kill; Abraham ~~con-sidered buying~~ had bought some slaves at auction in New York, So great his acres for tillage. Their fortnightly ~~between the~~ Sunday ~~picnic~~ dinner baskets usually held an extra ~~from~~ FOR the voorleser's growing table. Sunday's divine services were held in New Paltz, A ~~noon~~ ~~box~~ NOON dinner would be ~~spread~~ PUT OUT between services under summer churcyard trees, or in the winter warming shed. ~~Then~~ Afterwards the cousins slipped into the Coddington basket some ~~in~~ extra ham or better yet a cup of scarce sugar, obtained Lord knew how, or sometimes a paper twist of spice for mulling CIDER. ~~cider~~ ~~into the Coddington basket,~~

Now if these women cousins had had their say they would have voted better times ~~at~~ FOR their voorleser and clerk's cottage; their cousin

Th~~ier~~e third year here at the French village, the question was raised before the consistory regarding the proper distribution of the annual collection: Should it go to the church, the highway, or half to church and half to young clerk Joseph, or the growing family? The voters decided on the first proposition.

The next year Catharina's hopes rose again on a similar proposal. Should the collectorship be given to the clerk, to the poor (as if there was a difference!), or be used to purshase a velvet pall, the fringed black burial cloth to be owned by the church and rented out for 12s to ~~decently~~ properly wrap a coffin~~s~~ for ~~proper~~ decent escort to its hole in the ground? The corpses won; a ~~down~~ partial payment of 57 shillings went toward the black pall, the doodkleed.

The following year the collectorship funds (she breathed no hope this time) went to the bier "to carry the corpse ~~to~~ of the dead to the grave", and for a silver communion cup. ~~for communion~~. Jos. the designated comforter of the sick told her not to fret. A proper pall brought great comfort to the bereaved in his care! As for the cup, if it added grace — well.

So in 1761 the Dutch Reformed Church at New Paltz got its silver chalice from which Domine Goetschius served communion. ~~Twice~~ TWICE yearly.

While Catherina, donned pewter buckled shoes and worn blue gown every Sunday to attend divine services as became the wife of the devout schoolmaster, she did not take communion from this sacred cup. For she held no membership in this New Paltz congregation, or much in the way of grace in her heart either.

A silver chalice to put to her lips, ~~and~~ while dull pewter buckles adorned ~~on~~ her leather Sunday shoes! Indeed!

Then a change came to Catharina Coddington in the year of our Lord, 1765.

Waves of religious enthusiasm had long been sweeping Dutch ommunities before 1765 thru the revivalist ministry of the Jersy Dutch and the Presbyterian "New Lights", the Tennent preachers. Schism between the pietist and traditionalists inevitably followed in their wake.

Simple folk of the frontier elected pietist preachers to ~~serve~~ their needs, for they had come to desire more than the traditional communion cup had offered. The older Dutch settlements of N.Y., Albany and Kingston, content with traditional orthodoxy, resisted the evangelistic efforts of Frelinghuysen & Goetschius, and of their revivalist students of the parsonage schools, and particularly of their "irregularly" ordained sons who answered the call to the upper Hudson valley pulpits.

As licensed preacher from these "kitchen seminaries", young Henricus Frelinghuysen was summoned to the Marbletown group of country pulpits of the Van de Mark and Rosencrans clans the very year Joseph Coddington married one of the Van de Mark daughters. For ~~over~~ more than 3 years Henricus served well these Mormel cheese and Indian corn folk though he lacked full credentials; neither they or the Lord seem to notice for his efforts were blessed.

In the autumn of 1757 then, soon after Catharina & Joseph Coddington went to his schoolmaster's appointment in New Paltz, ~~as schoolmaster~~, Dom. Henricus returned the 70 miles to Hackensack for Coetus ordination. On October 4, he and his good friend and fellow student John Mauritius Goetschius were ordained by the laying on of hands of Domines Dorius and Goetschius, his seminary friend's oldest brother, the celebrated leader of the Coetus.

Two weeks later the newly Ordained Domine Henricus Frelinghuysen was dead. Of smallpox, the disease that took his two older brothers after their ordination in far away Holland. The Hackensack consistory meanwhile had notified Amsterdam by letter of this "irregular" Coetus ordination; it was tantamount of declaring the independence of American preachers from the ecclesiastical control of the Fatherland.

Little wonder that Rev. Jonathan Edwards, the Puritan president of the nearby College of New Jersey urged his divinity students to be vaccinated against the dread disease, and even submitted to the then experimental vaccination himself. He too died of the scourge only the next year 1758 ___ months ~~before~~ after Marbletown's young pastor Henricus expired of the same disease.

Young Domine Henricus Frelinghuysen's untimely death left vacant the Ulster ~~County~~ country pulpits for 8 long years. This is not to say the fervent gospel messages he preached were soon forgotten, or that the fervent experiental piety he promoted declined. For Henricus preached in the same vein as had his father and elder brother ~~as his~~ teachers. He had studied evangelical theology under the tutelage of ~~learned~~ Pennsylvania's learned Domine Dorsius of Classis good standing, despite his ~~although he demonstrated a~~ drinking problem, and later under ~~Dor~~ that Domine's Hackensack student John Henry Goetschius ~~in good standing~~ Now the acknowledged leader of the pietist Coetus faction. This fervent preacher had been ordained by Dorius, William Tennent, and Frelinghuysen, Henricus' revivalist father. They were all proponents of The Gr. Awakening & all & enthusiasm

One of ~~this mentor~~ the first sermons preached by ~~this~~ Henricus' mentor, John Henry Goetschius, was published as the "Unknown God". ~~message~~. Based on Paul's sermon to the men of Athens, It was revivalist in temper and directed ~~to the unregenerate~~, a severe rebuke to ~~those~~ the unregenerate falling short of experiental piety as preached by the revivalis of the Great Awakening, & specifically, the enemies of revivals Goetschius denounced those "who live on securely without any serious concern about their immortal souls . . . stiffnecked and hardened persons . . . who will not be moved, neither by the lovely voice of the Gospel nor by the thundering curses of Sinai's law . . . . mocking, despising, caviling Epicureans and opposers of the real and sovereign work of grace, regeneration and conversion, who cannot desist day or night from rejecting and speaking scornfully of experimental knowledge and worship of God . . . .".

This stirred up a placid hornet's nest. It brought on a storm of protest ~~Kingston's Mancius~~ called never to end for John Henry. Like Whitfield the Br. evangelist he took to ~~the~~ ~~barns~~ open fields & barns to preach his favorite text: "Except a man be born again, he cannot see the Kingdom of God;" & thinking nothing of offering the Lord's Table in these unhallowed places. until Hackensack ~~urged~~ summoned him to its pulpit. Even here ~~there was~~ there was resistance from a disaffected faction ~~which~~ once tried to close its door to him. whereupon he buckled a sword on his thigh — literally — ~~and~~ which hung low on his short figure! undaunted entered his pulpit. The sword of the Lord and of Gideon! An ~~inward~~ divine call to the ministry superseded all orthodox traditions! Hear! Hear!

Up in Kingston on the Hudson, traditional formal sedate Dom. Mancius of unquestioned academical testimonials was one of the clergy to vigorously oppose Goetschius & the religion of the heart. He called JHG "a Ger. tramp from a kitchen seminary." Altho Mancius spoke 9 languages, he did not speak the language of this new evangelistic minister. He believed as he himself had been educ that Dutch traditions should be preserved at all costs; The elder Frelinghuysen also caught ~~it~~ a barrage from Mancius, ~~He~~ Who ~~charged~~ scored ~~that~~ the brother domine for neglecting his own Jersey churches for weeks at a time while trampsing the country rallying support for ~~the Great Awakening~~ revivals and trying to be the "voice of God".

Mancius predicted that such "irrational hubbub" would surely lead to separation of the good Dutch kerk in America from the ~~Classis~~ Fatherland. It turned out he was correct.

Henricus Frelinghuysen's teacher John Henry Goetschius was evangelical to the core. As Domine he preached the doctrine of the new birth, a radical conversion by the Spirit of God, as did his own father Frelinghuysen. They both believed ~~that~~ in a spiritual regeneration & necessary for full communion which also had become the bottom line of some ~~contemporary~~ earlier Puritan parsons as well. in administering the Lord's communion only or just, to a truly "converted." ~~communion~~ cast.

Down in New Paltz Joseph Coddington mourned the passing of Henricus, as he did his brother Jacob earlier, his first Ulster domines and mentors. As voorleser and clerk it remained for Joseph to keep up with the rising tide of developments and the incessant bickering issuing from schism already straining the New Paltz people. He knew who supported the Coetus and who did not.

At first these factions did not trouble Catharina. Her ~~h~~hands were much too busy with cooking pots to feed a growing family, and battling cobwebs and flaking plaster, and dusting little Dutch breeches when naughty towheads tumbling about her garden clogs pulled up the radishes to give much thought to whom was precentor and supporter of the true faith once deli~~e~~vered to the saints. If she could just deliver boiled beets or a mess of turnips to her children's wooden tre~~a~~nchers she would be satisfied. Anyway, the distaff side of the linen spinning wheel~~s~~ did not occupying every home elect domines; the men did.

And in 1760 they invited John Mauritius Goetschius for a trial sermon, the same John Mauritius who had been ordained the same day ~~(by his elder brother on the same day, and John Henry) as had~~ Henricus Freylinghuysen now dead of small pox, both receiving the laying on of hands of John Henry Goetschius Over in Kingston, Domine Mancius the founder of the New Paltz Dutch church, seethed and sought to keep the consistory in the traditionalist fold; battle lines began to form.

"Doctor Domine", John Mauritus Goetschius was called, for ~~xxx~~ in addition to pulpit preaching he practiced medicine, which he had studied in ~~Europe~~ Switzerland ~~for 30 miles around~~

The Dutch women of many babies and many family sicknesses ~~xxxxxxxxx had a xxxxxxxxx revived~~ revived ~~of~~ interest in practical religion, if not in piety itself. Catharina Coddington was especially interested when she learned, wonder of wonders, that the good domine was also a fine violinist! ~~He studied medicine in Europe; where he studied violin [illegible]~~ ~~[illegible] not known~~

But alack and alas! there was to be no frolicking at the Hasbrouck house. This Domine too was as pietist, promoting ~~pious~~ living, as did his elder brother, ~~leader o~~f the Coetus. leader. But Doctor Domine put the violin to good use the day an insane country ~~dweller~~ patient became violent. Like the harpist David of old, he sweetly played the deranged man under the spell of music until he calmed and his reason was returned. A man like that in the pulpit deserved a listening ear.

Beside pastoring 2 churches on alternate Sabbaths, ~~he~~ this Domine brought healing of the little black bag back & forth (Most herb-vrows knew how to use ~~In his little black bag~~ the herbs the Creator provided in marsh & upland — sassafras for tonic, mullein root in boiled milk for dysentery", but the Dr.'s physick was much in demand as bone-setter & tooth-drawer, for bleeding & childbed fever) for 30 miles all around Shawangunk across the Wallkill. This little settlement furnished this domine and his wife with a parsonage and barn, a fine spring, and a garden, and land for hired tilling. New Paltz, in turn, provided ~~the~~ this pastor only a prophet's

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chamber and provender for the sturdy horse bought to accomodate his well fed ~~large~~, bulk ~~size~~ those Sundays he conducted divine services there. Each of these churches promised him #40, in good New York gold.

Catharina, for one, did not begrudge him. What comfort to have a man of the cloth who knew emetics and purges and the dangers of childbed fever. Physician and preacher in one!

Goetus, New Paltz and Shawangunk, and Joseph Coddington all approved of ~~him~~ this new Domine. He would serve these 2 congregations for 11 years, & in New Paltz Joseph was ~~the~~ their voorleser.

And Catherina herself came under the spell of his gospel of the religion of the heart, especially after Kingston's orthodox Domine Mancius' ~~2~~, demise the opponent of the new birth

2 years after the good Doctor was installed at New Paltz. With ~~him~~ ~~gone~~ one,

some of the animosity that had torn the congregation subsided, at least, for awhile.

Catharina mourned his passing for she had known him all her life, as Joseph had not. He ~~too~~ was a doctor of medicine, physick of body & soul. Had not this Domine, or the ancient Vas whose assistant he was, baptized the Van de Marks, strictly in compliance with the Synod of Dort? Had not ~~he~~ the winter of '53 his Kingston kerk not ~~read~~ published her banns. ~~in the Kingston kerk?~~ Then had not she and Joseph were married in exactly the same way 4 generations of ~~American~~ her colonial ancestors had been, in the Holland way?

Over at ~~Jacob Hasbrouck's~~ ~~store~~ Elting's store on a warm Sept eve 1762 where men met of evenings to smoke a pipe and catch up on the news, Joseph had read the English paper ~~New York~~ The Gazette the post brought up from N.Y. : - OBIT - to the effect that on Monday last, after a tedious illness, Rev. Mancius had gone on to receive his reward for faithful service to the Dutch Reformed up and down the Hudson, into the hinterland valleys of the Wallkill and Rondout, and even down into New Jersey. He was limned as a domine of universal esteem, remarkable for his piety and Christianity, "a gentleman distinguished for the brightness of his parts, having a sound judgment and many accomplishments that rendered him a pattern worthy of imitation".

He left behind a sorrowing wife and children, some indulged slaves, and a heritage ~~of~~ AS INDEFATIGABLE church organizer in the ~~Conferentie tradition~~ ~~the~~ old tradition of the Fatherland's ecclesiastical Classis of Amsterdam. To them he was faithful.

Brought to Full Communion: and the Silver Chalice:

Catharina brought the 5 scrubbed children down to the church soon as Joseph sounded the conch shell from the Cupola announcing divine services. She left the children with Beviers' Negro servants under the trees on that July morning setting up their plank trestles for the gingerbread and root and malt beer to be sold to church goers between services. Two of Abraham Bevier's daughters were to be installed as members "upon confession of faith" that very day.

She put her girls in charge of the little ones for soon other yellow stockinged children would join them in play on a grassy area for quiet games as befitted the Sabbath. Her sons were not yet old enough to join the big boys hanging around the first horse rigs tying up to the posts at the warming shed, a Sunday pastime most youth engaged in whether the pews were filled or not. Today however the church would be overflowing, for Dom. was to offer the Lord's Communion which he did only twice yearly; pews would be occupied ~~for~~ by partakers in from far & near.

On the women's side she found her pew. Joseph moved quietly ~~up~~ in front with the elders and deacons preparing the bread & wine for the Sacrament.

Folding worn hands in an unaproned lap, she composed herself with fixed mind to contemplate the goodness of God and His neverending mercy. She was scarcely aware of the worshippers finding their pews, some won ~~with~~ thru' the dispute that comes with rank and privilege; some cheap, because they were far back; one free, for the indigent. None for the colored.

How much had transpired in her spiritual life since Doctor Dom. last presented the cup to those in full communion, which had not included her. In order to make room in the small church that day for those who truly belonged to the Lord's elect, she made her way with the other unconverted huys-vrows to the warming shed to spread out the basket dinners in the autumn chill. For a fleeting moment she remembered the spicy aroma of new applebutter ——— set out in a china dish. Everybody had new applebutter but not everybody had a china dish as fine as the Beviers's.

Recapturing wandering thoughts, Catharina now relived those dreary days of winter last when in the privacy of her own cottage, with the older children in school and the others napping in cradle and trundlebed, she had been unaccountably seized with a sudden conviction for sin. Pricked to the very heart of hearts with a dreadful sense of sin, 7''

~~rupting~~ the innate nature corrupting the unregenerate soul. What message had she recently heard to bring that on?

Wait! Had she not always lived a life of moral goodness as became the wife of a devout schoolmaster? Well, falling short in temper now & then ~~sometimes~~ when the ~~candlewick~~ well laid fire failed to catch the first time, or the setting hen refused to set and she busier than a fish merchant ~~when~~ ~~the~~ with a fresh catch ~~comes~~ in. ~~And~~ ~~becoming~~ Or being greeneyed with envy over the Duzines' fashionable gowns from the dressmakers, and ~~with~~ of their heirloom lace and jewels from old France. But had not her religious observances of Christmas and Paas helped at all? ~~Were~~ Did not her sporadic attempts at righteousness count for a little something? Were they all rags of self-righteousness as the Domine ~~said?~~ preached from the pulpit?

Over flaming hearth and bake oven, the Spirit of God had opened her eyes to her spiritually dead condition despite the safety net of her infant baptism in the ~~depths~~ deep of that cold winter of 1734 from Domine Mancius' own doop-becken.

That anyone could transmit godliness to offspring she herself had come to doubt now that small naughtinesses were ~~showing~~ cropping up in her own little brood; not an angel wing among them, she had to confess. Whatever her own mother had meant when calling her grandmother "The Flying Angel" could not have ~~had~~ referred to inherited haloes.

Stricken in soul~~s~~ to ~~the~~ its ugly depths, she ~~had cried~~ ~~with~~ bowed head on ~~at~~ the table & wept. What must I do then to be saved? It was the identical cry of the trembling Phillipan jailor of Acts. What was it Paul and Silas told him? She ~~feared~~ hesitated to ask Joseph when he gloomily sat down that night to an indifferent supper of warmed over suppawn.

Alarmed all the next day, a snowy one, about her spiritual condition, she prayed her own simple utterances in an agony of distress. Even in the cold scullery skimming yesterday's milk of its cream for butter ~~churning~~ making, she prayed the sinner's prayer of repentance, over and over. If the iron hoops on the milk pail had missed ~~its~~ daily scouring before hanging it on its wall peg she was too misterable to notice, ~~for~~ So ~~much was~~ great the uncleanness of her very soul ~~in her soul~~.

Not even knitting yellow stockings beside the comfort of the afternoon hearth while the children napped was there comfort of soul. Then faith began to take hold, a living faith in a living Christ of mercy and love.

A ~~The~~ sudden touch of divine grace brought ~~a sudden~~ an immediate warmth, ~~not~~ one not generated by the crackling blaze she had heaped with fresh ~~new~~ logs. It burned within, strangely . . . .

Then her emotions welled up and spashed over ~~like~~ as if issuing from the furiously flowing spout at the rain barrel during a summer downpour. In a flood of joy and light. She laughed and laughed.

When Joseph came home to a decent supper, he saw her shining face and thought the post had brought down some good news from up home.

In a manner of speaking, yes.

After the children were tucked under feather coverlets for the night, she told him in excited phrases tumbling end over end like ears of corn vigorously shaken in the harvest basket, as she set the emptins for tomorrow's rusks.

He seemed to know the experience, and the right words.

Yes, he knew about sudden divine visitations of grace ~~assurance~~; his own conversion though had been more gradual, and definitely quieter. Yes, this was what the Jersey domines of his youth meant when they preached that a reborn person should know the time and the place of their conversion, and yes, to be able to describe it as she had done in her ~~bumbling~~ uncertain Dutch way,. Yes, this is what their own Doctor Domine meant by experiental religion of the heart....

She thought he wearied of her testimony for he climbed the loft ladder to look on, she supposed, the sleeping boys, for little Jacob seemed to suffer~~ed~~ from a fever at supper, and did not finish his bowl of mush and milk. But she heard him creak open ~~his~~ the old chest of books brought from Jersey. He ~~came~~ backed down bringing a yellowing sheaf of rolled papers. Published sermons in English, he said.

He ~~pokered~~ prodded up a flame and by its better light scanned one of Jonathan Edward's tracts. He commenced to read aloud: "the soul was swallowed up in a kind of glow of Christ's love coming down as a constant stream of sweet light . . . ."

At last He rolled up the paper. This Puritan divine penned in ~~of~~ my father's time ~~penned~~ these words about his wife Sarah, the mistress of the Northhampton manse; the third ~~same~~ divine ~~President at nearby~~ of President of Princeton. ~~who died of small pox~~ ~~he knew de Ronnalet.~~ ~~about the time of Dom. Henricus of Marbletown had~~ after Henricus Frelinghuysen succumbed to it

Oh Yes, ~~She~~. She remembered that. She glowed in the chair by the fireplace, full of unspeakable light and joy. And rested in soul & spirit. And was quiet.

Joseph unrolled a sermon long since published in Newark by Princeton's

1st President, Jonathan Dickinson, ~~not the 3rd like Edwards.~~ Silently he purused the ~~English~~ text and seemed to enjoy the English words. so tuned now he was to Dutch reading & even thinking. At length he turned again to her resting in soul rest, at ease in sprit . Dickinson preaches here about the divine visitation of assurance, the witness of the Sprit with your spirit concerning adoption to the family of God through Christ Jesus.

I know, Joseph. I would not thank even an angel to tell me, for I have received a witness of God's ~~visitation of~~ grace in my heart.

Not even the ~~one~~ angel Jacob wrestled with at Jabbok?

~~She did not remember much~~ She recalled little about this Biblical Jacob, but when Joseph reviewed the Genesis account, she saw she too would leave ~~this~~ her place of wrestling with God, marked for life. A change had come.

And so it had. Her life now was characterized by love to God & to His children as Dickinson wrote. Gone the inordinate desire for French lace to adorn, the bitterness over their ~~genteel~~ poverty, the coldness of her spirit to the Duzines, altho she had been friendly enough with their dusky servants some of whom seemed warm-hearted Christians themselves.

Yes, and had not her cousins across the kill ~~had~~ also ~~known~~ experienced a ~~clear~~ SOUND conversion before they joined church on "confession of faith."

The twins Leah and Rachel had especially been clear on that point when she confided with them over crullers and hot chocolate at the warming shed the following Sunday. So she notified the Kingston church concerning ~~the~~ her membership and ~~the~~ transfer of her certificate to the local congregation. And today was the day.

Arising from the seat beneath the pulpit, J.C. began the service

As voorleser, ~~Joseph Coddington opened divine service by~~ he read a passage from the Scriptures. Then he named the Psalm. As chorister he tuned the Psalm, intentionally flattened ~~by~~ for the traditional manner of singing, and lined it phrase by phrase: I was glad when they said unto me . . . . Let us go into the house of the Lord . . . .

During this ~~prolong~~ drawn out ~~The first~~ singing ~~done~~, ~~the congregation sat quietly awaiting the presence of~~ Doctor Domine arrived. ~~He~~ Entering from the outside door, he made an ~~An~~ imposing figure in black silk mantle. He bowed solemnly to those nearest in the pews, including the flushed young mothers of new babies to be baptized that day, and shook hands with the deacons & elders on their dignified benches up front. He nodded to Joseph.

At the foot of the pulpit, he knelt a few minutes with face covered by black cocked hat and prayed silently. Then he ascended the pulpit ~~to commence the long prayer.~~ for the invocation.

Joseph standing humbly below then read ~~the chapter from the Scriptures, and~~ in his schoolmaster's voice, the Ten Commandments and the 12 Articles of Faith.

Another Psalm followed sung in the same flat melancholy chant, one which ~~falling~~ had fallen strangely on the German ears of one Rev. Muhlenberg, the Lutheran pietiest from Philadelphia. When he heard it upon visiting Dutch kerks in Ulster, he had then lamented at their wretched "bawling out" the Psalms in every willy-nilly tune.

No doubt that the German ~~pietists~~ could sing. Catharina had heard their melodious wonder at a barn meeting opened across the kill to visiting ~~clergy~~ German pietists who preached the dangerous doctrine of a living faith in Jesus Christ. And those High Dutch over there sang like ~~it.~~ Christ indeed had ~~resurrected~~ risen. But here in this Low Dutch kerk they held to the slow traditional lining of Psalms, and not only restive boys were relieved that the 119th had not been ~~chosen~~ selected. ~~but~~ so were the others for all wanted to get back home to evening chores before dark.

While the deacons took up the collection in muffled cloth bags, Joseph notified the Domine of today's baptismal candidates, writing their christening names on a slip of paper in his fine penmanship, and sending it up his reverence on the end of his split-rod. Also numerous requests for prayer received from the congregation on other slips.

He then set the hourglass in full view of the minister. Should the sermon extend more than a full hour, he would conspicuously turn ~~over~~ the glass over to remind Doctor Domine the sands of time had run out.

But the smokers on the men's side never ~~got~~ GOT through 2 pipes, for this Domine seldom used up an hour's worth of sands. Joseph had yet to smartly rap the pulpit 3 times with the split rod to warn this preacher to end his sermon, as he had some visiting clergy, for ~~John~~ J. Mauritius lacked the preaching brilliance and endurance of his older brother John Henry Goetschius, the dauntless sword buckler in his pulpit down in Hackensack. But few held this against him for Mauritius was known to be a better physician than preacher ~~but~~ yet enjoyed ~~the~~ clerical respect ~~of~~ all the same.

Came the ~~short~~ long prayer & in that ½ hr the ~~requests for~~ petitioners' prayers were mentioned 1 by 1. After the Lord's Prayer recited only by the Domine ~~and then the baptism of~~ the 2 sleeping infants were brought up ~~held~~ by their papas to receive the cold droplets from the doopbecken full in their tiny ~~xxxxxx~~ faces smoothed considerably since ~~he~~ Doctor Dom delivered them himself within the fortnight. ~~just a few days before.~~ He warmed to them as tho he had never ~~have sighted them before.~~ seen them earlier fresh from the womb, red & yowling.

And now the moment Catharina Coddington waited for - being received into the membership of this body of Christ, upon transfer of certificate and confession of faith.

She probably was unaware that in the day of her great grandmother - The Flying Angel - upon joining Blom's old Wiltwyck kerk 104 years earlier, that "confession of faith" meant then only mere ascent to the Belgic Confession and the articles of the Heidelberg Catechism. 1765 1661

But she knew what it meant today, in pietist New Paltz in 1765. It embraced these surely, but much more. Now it meant a profound con-

version experience of God's transforming power, and that her reconciliation with God had been attested to by an assurance of the Spirit of God with her spirit, and its having A convincing testimony to the Congregation

On this day for the first time Catharina Coddington, the English schoolmaster's Dutch spouse and mother of his 5 children, received the Lord's Communion from the silver cup this New Paltz church had used now for 5 years past.

Standing at the altar, with the Bevier sisters, all clad in the black dress required for this august occasion, and with her pewter buckles showing on her ~~feet~~ slippers beneath, Catharina receiving the sacrament from a Duzine elder ~~& [illegible]~~ ~~she~~ brought the silver chalice to her lips.

~~There~~ NoR was ~~no~~ there rancor in her heart.

Almost 5 years to the day that Catharina joined Doctor Domine's church at New Paltz, Joseph Coddington rode over to Shawangunk to witness their pastor's will; ~~A~~ few months later the good Domine ~~died.~~ passed on to his reward at age 48.?

But Rev. J. Mauritius Goetschius ~~had been~~ was entombed, not in the ~~French~~ Huguenot burying ground at New Paltz, ~~village on the Wallkill~~, but across ~~it~~ the Wallkill. Under the pulpit of Shawangunk, the other church. [For it was Confere 1775 ?]

As comforter, it was Joseph's solemn duty to make calls in both places to formally invite parishioners to their pastor's funeral. As sexton, he took charge of the ~~intricate~~ complicated grave digging under the pulpit, after himself carefully removing a section of the floor under the baptistry, and checking the diggers' hole depth ~~to~~ of 7 feet as prescribed to allow for some other prestigious burial above at a later date. As voorleser, he hand carried the New Paltz fringed velvet pall ~~for~~ to the reverend's dried lumber coffin, and noted, according to the custom of the ~~time, of~~ day, the gifts distribut~~ion~~ed - gloves and rings - to the mourners. And probably the alcohol as well; for free flowing spirits were not condemned, not even for Dominee on pastoral visitations much less than in their final goodbyes.

Doctor Domine's demise left New Paltz without a pastor, and one would not be installed for another 4 years and then in the person of his nephew, another Goetschius, - Rev. Stephen. Meanwhile as voorleser, it remained for Joseph Coddington to hold the shepherdless congregation together, and to conduct limited divine services in the absence of a regular minister. In addition to his usual duties as chorister and comforter of the sick ~~and chorister~~, he could only read a published sermon selected from an approved source. He could not, of course, administer the sacraments reserved only for visiting clergy who sometimes supplied the vacant pulpit on the Wallkill, for Not even a trained and designated voorleser held that ecclesiastical ~~privilege~~ honor.

when, & by whom?

One such visiting ordained domine was Dirck Romeyn, brother-in-law of Louis DuBois, descendant of Louis the Walloon.

At 9 young Dirck had encountered ~~realized~~ a religious awakening but did not make a ~~and made~~ public confession of faith until ~~at~~ 16, down in Jersey. Like ______ before him, he had been tutored in theology by John Henry Goetschius ~~the~~ ______ in his parsonage school of Hackensack. Then he had gone on to be successfully examined by the College of New Jersey 1765 ~~where~~ just 7 ~~10~~ years after Pres. Jonathan Edwards ______ ~~was President in 1765~~ succumbed to the smallpox vaccination in Princeton. (1758)

Domine Romeyn's first pastorate here in 1766 was in response to a call from the Mormel churches of Marbletown, Wawarsing and Rochester, the home church of Joseph and Catharina Coddington where they had exchanged their marriage vows some 13 years earlier.

The Conferentie disapproved of Romeyn's call by these country churches, and it attempted to block it by seizing those church buildings. It was not successful, and Romeyn took up residence at the Rochester parsonage with his wife, descendant of the old English soldier, Capt. Broadhead, at Fort Esopus, ______ ~~DuBois~~.

Imposing in stature and noted for his ~~his~~ hauteur in bearing, he was not easily intimidated by the Conferentie nor by British redcoats to come later. He was to serve this charge of the Van de Marks & Rosencrans still remaining there until the outbreak of the American Revolution when he returned to Jersey, the hotbed of revolutionary action. * OVER →

Greatly respected here in Ulster Co, Dom. Romeyn was received warmly by the New Paltz congregation on those occasions he could visit ~~fill~~ thier pulpit. He preached without notes ~~in his strong evangelistic style~~ in both Eng & Dutch, for his constituency along the wooded slopes of the Catskills was large. A Product of Goetschius evangelistic preaching and Princeton's revivalist teaching, Rev. Romeyn openly espoused the Great Awakening sweeping all ~~the~~ Catskills ethnic groups. While pastoring the country church at Rochester, he took ~~a~~ a local German lad ~~youth~~ into his parsonage for 2 years to prepare him for college & the ministry. This youth, Solomon Froeligh after graduating from Princeton went on to become the last great pietist of the Dutch Reformed Church. Froelighs son would pastor New Paltz and there to commit suicide.

Dom. Dirck Romeyn himself came to be recognized as a leader of Dutch Reformed pietistic clergy, & twice declined the proposed chair of Queens College presidency. In Ulster he was a force to be ______

And significant events were beginning to unfold~~ing~~ that would trigger the Revolution.

Young Romeyn was still a student at the College of New Jersey when the British Parliament passed the Sugar Act to help pay for the indebtedness on the French and Indian War which had just ended. James Otis up in Boston raised the hue and cry of "taxation without representation", for

Merchants boycotted luxury imports - lace and ruffles which ruffled neither the Jersey Quakers already committed to plain grey ~~undyed~~ woollens in protest of slave labor in indigo dyes, nor the revivalists, also plain by comparison to stylish Anglicans, because their piety demanded a different look and a different walk from the "world".

Nor did a part of the Stamp Act, the year Romeyn was graduated, unduly vex the righteous ~~pietist~~ - that portion related to taxing playing cards and dice for these were banned by pietists as devil things, already ~~anyway~~, But ~~that~~

The tax on printed material & documents markedly raised the discontent ~~of Franklin the~~ publisher and printer, Franklin, the wealthy Quaker merchants, lawyers and tavern owners who strongly opposed it, especially since it was to raise revenue in support of a British army quartered in colonial homes at the expense of of

Underground organizations - Sons of Liberty - sprang up to harass ~~the Crown's~~ stamp agents collecting for the Crown, and colonial merchants accumulating for themselves who refused to cancel orders for British goods.

Many merchants rallied to the cause - 400 in Phila., 250 in Boston. Franklin protested to London's Parliament in person; it repealed the Stamp Act, and N.Y. rejoiced. In fact, it went so far as to commission statues to be erected in honor of the heroic George III and William Pitt, his prime minister, A patriotism not long in lasting to be sure.

That was 1766, the year that Domine Dirck Romeyn was installed as pastor in Ulster County's country churches soon after his graduation.

(back)

Shortly after Doctor Domine was buried 1771 under his own pulpit, it was announced by inspectors in the spring of 1772 that the old square French church in New Paltz was "in danger of tumbling down, imperilling the life of man and beast", and should be demolished.

True, it had served its people well, both as French Reformed and Dutch Reformed, for more than 5 decades, but Joseph the schoolmaster hated to see it go down in a heap of stone and timber. Had he not for the last 17 years faithfully served his Lord as voorleser in this structure, and as chorister, had he not lined many a comforting Psalm for a discomfitted people? As schoolmaster had he not taught all those little Caspars & Claartjes, Louis' & Luytjes, Petrus' & Petronellas, ~~and Freek & Frem &~~ ~~Rip and Toon~~ ~~their catechism &~~ their reading? And writing, making the ink himself for their quill pens? And ciphering to big boys Abraham and Isaac and Jacob for business? And provided a measure of Dutch stability during the Constant Anglo changes disrupting church and state and family?

FREEK
~~Frick~~ & FREM, RIP AND TOON

As catechist, how many times times time had he drilled ~~the~~ in decent Low Dutch the 129 questions of the Heidelberg?

Q. 1. What is thy only comfort in life and death?

A. That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with his His precious blood hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me, that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation. And, therefore, by His Holy Spirit, He also as~~s~~sures me of eternal life, and makes me sincerely willing and ready, henceforth, to live unto Him.

Q. 4 What doth the law of God require of us?

A. Christ teacheth us that briefly, Matt. xxii;37-40. .... love the Lord .... thy neighbor . . On these two commands hang the whole law and the prophets".

Q. 5 Canst thou keep all this perfectly?

A. In no wise; for I am prone by nature to hate God and my neighbor.

Q 6 Did God then create man so wicked and perverse?

A. By no means; but God created man good, and after His own image ....

Q 7 Whence then proceeds this depravity of human nature?

A. From the fall and disobedience of our first parents, Adam and Eve in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.

Q. 8 Are we then so corrupt that we are wholly incap~~t~~able of doing any good, and inclined to all wickedness?

A. Indeed we are; except we are regenerated by the Spirit of God.

The schoolmaster's own children knew all this by heart, of course. 129

? Some would take exception to it later, choosing, the Westminster Confession ok. as Presby ??

Source? 1 Jos. jr
Benj

But now in 1772 the Duzine ~~and~~ owners of the building~~ing~~ ordered that the old church must come down and be replaced with a new edi-face to accomodate ~~a~~ a larger and safer seating. For now a healing people drove in from a wider area, 10 miles south of the village, 8 miles north, from the settlements of New Hurley, Plattekill, and Rosendale. (OVER)

For the eccles. breach in N.Y and N.J had ended by proclamation of the Act of Union. ~~xxxx~~ 1771— ~~xxxx~~ The painful separation created by the Coetus-Conferentie conflict ~~ended;~~ was officially ended; ~~the~~ differences were to be reconciled. Schism must cease. Disaffected brethren on both sides now could lay aside discord for better things.

In New Paltz these meant ~~a~~ new ~~work.~~ building. Like Nehemiah, ~~Artaxerxes'~~ celebrated cupbearer in Artaxerxes' ancient Persia who upon returning to Jerusalem's ruined walls to rally the restorers, the Duzine and the larger congregation said, Let us rise up and build that we be no more a reproach.

New Paltz' rebuilding took longer than Nehemiah's 52 days, but the people had a mind to work in both ~~events~~ cases. Some bare burdens, some laid beams and set up door and tower, but Joseph Coddington, clerk for the Duzine and the church, kept the books. His records show the progress.

With no pastor and none in sight, the congregation appointed 7 managers from among the consistory membership to take charge of the project, and made Abraham Deyo chief overseer.

Tasks were farmed out and charges set— so many shillings per diem for labor, so much for material items. Woodchoppers brought forest ax and adz, the masons their trowels, farmers their carts and draft animals, stone cutters their tools, the carpenters their hammers and saws, and the painters their brushes and buckets and fell to the task.

Into the forest the builders went for roof timbers, each worth 10

Rosendale: Dinah remarkable, influential, journal
great influence on Jacobus & Henricus Frel.

d 1754
widow of John, bro
R.T.F. Sr.

Work in
d. 1807, age 82

Influence of Dinah Van Berg Frelinghuysen
Hardenbergh (Jacob Rutsen Harndenburg DD) at Rosendale.
who lived at the house of her father-in-law Col.
Johannes Hardenberg. Dr. Hardenbergh was
1785-90 1st Pres of Rutgers Coll. & Dinah's son Frederick Frelinghuysen
was member of Cont Cong & U.S. Sen. he lived w/ mother at
Rosendale.
Sojourner Truth b. 1797 on Col. Hard's estate.

Dr. Jacob R. Hardenbergh. (b. Rosendale, 1736) d. 1790, age 52)
1781-86. pastor Marbletown, Roch, Wawar & Rosendale

shillings; great 33 foot long floor beams ~~were placed at a~~ of greater value were laid. Carters hauled in lime stone from the Shawangunk ridge for the stonebreaker~~'~~s' sledges; When reduced to proper size ~~it~~ this went into the oven the lime burners built. Fire tenders earned 4 shillings per diem for feeding its voracious appetite from the choppers mountainous woodpile.

Someone carted down a load of sawn boards from Marbletown. [Was it from Catharina Coddington's Grandfather? Gysbert's old mill ~~up there~~ on the Peterskill ~~up there~~, the one that once belonged to the homestead of Harmon Hendricks and his Flying Angel?] It looked like the rough old sawyer could not escape ~~building~~ contributing to a house of God even in cold death!]

Sand had to be carted in for mortar as well as ~~the~~ 500 loads of hand rived shingles ~~from the mill~~ and 350 klinker stones ~~gleaned~~ selected from farmers' fields.

All of this took shillings and pence and a great deal of beer and a barrel of rum to be freely ladled to the workers. Paint and oil then had to be ordered by sloop from N.Y. to paint the church; (over) →

~~The~~ Josephs books were audited by the 7 managers on Sept. 5, 1772. The expenses to date came to £479. 8. 11. ~~Joseph's~~ The clerk's handwriting recorded it in Dutch.

Most of the building fund was solicted by subscription. Some workers were credited their payment in materials and per diem labor. As might be expected the overseer of the work contributed the most - £45, 30 in money and 15 in labor.

Joseph recorded the names and the amounts - from ~~the families of the~~ the Beviers, Deyos and DuBois* and Freers, the old Patentee families; the prominent Hasbroucks and Hardenberghs; the modest Lows and Terwilgers; and on through the Van de Marks, Catharina's country cousins from across the kill. Cousin ~~Abriaham~~ ABRAHAM, a slave owner of some substance, contributed £15 in money and 5 in labor; the other cousin Petrus contributed only money - £7. Joseph Coddington's own subscription is set down ~~recorded~~ at £9, paid both in money and in the administrative work of book keeping.

OVER #2 →

#2 In the period from 25 Oct 1771 when the people of New Paltz had a mind to build to the sale of the pews in May of 1774, Joseph's book keeping shows of what this "administrative work" consisted and the sum credited to his £9 subscription pledge.

Among his duties in serving the congregation as clerk he wrote the minutes, workman's orders & instructions, documents and 22 advertisements; ~~helped~~ assisted church masters ~~to~~ in auditing the Overseer's account, and to write his bond; alphabetized the index in the copy book; drew columns in the church book and copying 2 subscriptions lists. All with quill pen and homemade ink.

Most of this work was valued in shillings; for example, the item noting the alphabitizing the index was valued at 4 shillings. It appears Joseph had 14 shillings left after his subscription ~~plege~~ PLEDGE was paid to the building fund.

What did he do with it?

#1 They were in good supply now that the hated Townshend Act imposed by the Br. Parliament had been lifted. The idea of taxing struggling colonists for their military defense & governmental administration, & them without so much as a prayer of being represented in that ruling body in London!

Several women contributors are noted in Joseph's listing of subscribers to the building fund - at least 7 with a total of £60. Five pounds of these ~~subscribers were~~ ~~were contributed by~~ came from 2 widows, Clara and Mary. And 2 other women, Wyntje ~~adn~~ AND Margrietje together contributed £18 in labor. Perhaps they provided board and laundered for masons and other workingmen, for it appears that some skilled labor ers ~~was~~ were brought in from the outside to be boarded at 1 shilling per diem.

~~These~~ Other women of New Paltz congregation, like those of the Wilderness Tabernacle in the Exodus account, may have been gifted artisans with their hands in spinning yarns of Sheep's wool if not goat's hair, and of fine linen for wall curtains and holy garments, but their sanctuary was plainly Dutch. Its walls did not call for hangings of intricately woven blue, purple and scarlet, altho all their households contained a well-used spinning wheel, nor did their black ~~garbed~~ gowned clergy demand golden tunics complete with breastplate and pomegranates. But like their Israelite sisters of old in the wilderness, these sisters of the faith along the Wallkill brought what they had as a freewill offering to the Lord for ~~his~~ the building of His sanctuary. Because their hearts and spirits were stirred, ~~and~~ they brought ~~over~~ to the building site as they could - gifts from hearth and oven, from coolhouse and garden.

Aproned and flushed with heat of their own hearths, they arrived to the fiery kiln with pails of cistern water ~~touched~~ splashed with a dash of good vinegar to quench the thirst that no beer and rum could ~~offer~~ touch; on trestled tables under the summer trees edging the Huguenot burying ground, they spread dinners of bread and meat and kool slaa, ~~they came with mounds~~ OK [~~of crullers fresh from new fat~~] OK ~~and wooden mugs of hot chocolate to~~ to warm carpenters ~~swaying~~ clinging in the chill winds ~~on~~ TO swaying ladders.

¶ And we may believe that converted Catharina Coddington herself, now the mother of 9 children filling her cottage from ~~darkened~~ COBWEBLESS loft to sanded floor with their own needs of food and clothing and unconditional love, made time to bring over some cheese or butter for the tables in the cemetery shade, or a mess of beets Joseph received in payment for teaching ciphering which she had boiled and pickled in her finest vinegar sweetened with a dab of dearly taxed precious loaf sugar, or a pan of gingerbread or a basket of cookies fresh from her brick oven for the brick ~~masons~~ layers trimming the wonderful Gothic windows, OVER and maybe a pewter pitcher of hot chocolate.

But not tea! The repeal of the Townshend Acts had lifted the tax only on glass, paint, lead and paper. Not the tea.

If that's the way King George III wanted it, the port merchants all the way from Boston to Charleston in the Carolinas would boycott until the London shippers faced bankruptcy. And not an ounce of fine tea could be found in any tin on Elting's store shelves on New Paltz' single street.

Well, Parliament deserved the recent tea party of November last. N.Y. Sons of Liberty reported with glee that "Mohawks" climbed aboard a Boston Quaker tea ship and dumped 342 casks of British tea into the drink. Soon N.Y. harbor followed suit, while Charleton seized and warehoused theirs as contraband. Three penny tax per pound, indeed!

Across the foundation went the sturdy floor beams; up went ~~th~~ the walls of dressed stone; on went the brick trim around the arched windows, the upper Roman, the lower Gothic. On wide gambreled roof and the shingles; up went the cupola and the bell. And fixed on top was the weathercock, solemn warning to all tempted to turn back on their merciful Lord. And the work went on.

Although there was no Domine on the horizon yet, the carpenters brought their hammers through the double door and fashioned an octagonal pulpit which they placed high on the west end of the church; it could be reached only by a series of winding steps. Above it they suspended a sounding board to reflect some Domine's fine voice. 68 pews were constructed for the main level; 22 for the gallery. Some of these would be reserved for the religious colored belonging to the well off.

It remained for Joseph Coddington voorleser and Duzine clerk to appraise the pews for sale which he did at #2280. In May 1774 the pews wnt up for public auction for the church was now completed. They bid in at a nice #2684.

At this vendue Joseph received #1 for two days clerking duties: Overseer Abraham Deyo's 5 seats in pew number one brought in #10.12 Shillings; the Hasbroucks 6 seats in pew five, #20.14; the Freers bought pews #2 and #3, 12 seats in all.

Joseph Coddington's own pew purchase was for 4 seats in pew farther back in space and rank, in modest #14, for #9.14. This would provide seating for wife Catharina again with child and as it turned out to be their last of 10, for young ladies of 19 and 16 Catrina and Sara, for growing boys of 14 and 12 Jacob and Joseph, jr. One of the daughters probably held 2 year old Esther ~~in their arms~~ traded off handing her from arm to arm during the long sermon. This left 4 small children to squirm on the widning stairs along with other little ones - Maria, David, Benjamin and Elizabeth.

The Last Days 1775-1800

As for Joseph himself he would occupy the voorleser's seat beneath the towering pulpit.

But records also show that Joseph paid £2.5 for one seat in the most unimposing pew of all - in #22 up in the gallery. Does this mean he had a black servant, as did the Beviers and Hardenberghs & ~~[illegible]~~ ?

Now to settle a pastor in this fine ediface. New Paltz alone made its offer attractive: house and barn situated on 60 acres and £56 10shilling in salary. New Hurley would pay the balance of his salary as this Domine would be shared with that new community. Shawangunk was now out of the fellowship for it had gone Conferentie. Early in his ministry he married Louis DuBois daughter, Elizabeth

The black hatted Domine arrived in 1775, single and 23. ~~He was~~ Stephen Goetschius was his name — nephew of Doctor Domine, and son of the famed Jersey revivalist John Henry Goetschius who had passed on to his reward only the winter before from his Hackensack parish.

Stephen had studied theology under his tutorial father like many others but had gone on to Princeton to graduate with honors. Licensed only, his ordination was yet 2 years away when he arrived to New Paltz's pulpit in 1775, but he would stay 21 years here only to remove then to the Marbletown pastorate for another 20. It was he who shepherded the bewildered flock during the unstable years of the American Revolution.

Col. Johannes Hardenbergh of Rosendale, an elder at New Paltz
purchased seats.

Slave owner
On his estate were ______ + ______
who would become the parents of Belle, later known as
~~black Quaker ex-slave evangelist~~ — Sojourner Truth:
A family member Chas sold the little slave ~~her to~~ + a number of sheep
to John Dumond of New Paltz for $100.00 She spoke only Dutch until age 23 then the mother of –
She would be emancipated ~~liberated in~~ by New York law of 1827 Jesus Christ's
+ become a. black Quaker travelling ~~[illegible]~~ evangelist for of some
renown, much to the dismay of ______.

lectured for abolition,

The Last Days 1775-1800

By this time British forces set out to harass the sister colony of Mass. Meanwhile down in Virginia Patrick Henry, in opposition to George III's arbitrary rule in the colonies, fired his own legislature with the memorial words "Give me liberty, or give me death", for he shared John Adams conviction that "we must fight".

The British were not backward. General Gage led 700 redcoats to Concord to destroy an arsenal located there but was stopped by trained Minutemen forewarned by Paul Revere riding pellmell 18 miles in response to the one lantern signal flashed from the ~~[illegible]~~ tower of Mather's old ______ Church in Boston.

"Embattled farmers" hiding behind trees and stone fences like Indians met the ~~brilliant~~ redcoats and routed the enemy which, then retreated to Boston for a year long seige.

The first shots had been fired; the war was on.

The Battle of Lexington was on April 19. Ten days later New York city sent copies of its Articles of Association expressing its distrust of the Crown to all parts of the province for signers. In New Paltz, Nathaniel Du Bois was named chairman of the community meeting gathered in excitement to hear these Articles read.

Schoolmaster Joseph Coddington was the committee clerk at this reading, and as designated lay reader at the church may have~~en~~ been appointed the public reader of this document.

The Articles read in part: "Persuaded that the salvation of the rights and liberties of America depends, under God, on the firm union of its inhabitants in a vigorous prosecution of the measures necessary for its saftey, and convinced of the necessity of preventing the anarchy and confusion which attended a dissolution of the powers of government, we. . . alarmed at the avowed design . . . to raise revenue in America, and shocked by the bloody scene now acting in the Mass Bay,

do, in the most solemn manner, resolve never to become slaves . . ."

New Paltz men knew about the sorry plight of slaves, perhaps less well than Virginians Washington, Patrick Henry and Jefferson, but many families here in these Hudson Highlands owned slaves, among them the Van de Marks, Beviers, the Hardenberghs and Van de Marks.

One slave holder at this time was Col. Johannes Hardenbergh of Rosendale, pew holder and elder in the New Paltz church. He owned a very tall negro named Baumfree (it meant "tree" in Low Dutch), the slave who later fathered ~~Bexxiex~~ Hardenbergh's "Belle," known to history as "Sojourner Truth."

Despite her Christian prayer in Dutch, the same Lord's Prayer ~~of~~ recited in the kerke, thus little Belle would be sold around the neighborhood, once for $50 and 100 sheep, and once to John Dumond of New Paltz for $300, until she finally fled ~~for~~ to escape cruelty to seek refuge ~~to~~ WITH a local friendly Quaker farm family.

When N.Y. emancipated its slaves in 1827, ~~she~~ Belle, now liberated in fact as in Truth, became ~~an~~ a campmeeting evangelist to whites and an advocate at the lectern ~~both in white gatherings xxxxxxxxxxx~~ for abolition much to the delight of William Lloyd Garrison, and on women's rights which d~~elighted~~ pleased practically no males at all but did find much favor w/ LUCRETIA MOTT, Elizabeth Cady Stanton

As Sojourner Truth she would spend her last days in Michigan in the Battle Creek area as did the writer's ancestors of Quaker lineage - the David Coddingtons, grandson of Joseph the schoolmaster of New Paltz. Her story is detailed in the narrative of the CORNELL family, as there is a connection.

The Articles of Association document went on, we "~~xxxxxxx~~ "do associate under the ties of religion, honor, and love to our country to adopt and endeavor to carry into execution, whatever measures may be recommended by the Continental Congress . . ."

This Congress had met in Philadelphia a few months earlier to present a unified colonial resistance to the Intolerable Acts which had closed the port of Boston and quartered British troops in colonial towns everywhere. ~~Their~~ Its appeal to George III to correct these wrongs earned them only battles of Concord and Lexington.

In New Paltz, 218 men signed this document in support of the American cause. Joseph Coddington, clerk of the committee, was not one of them. He and a few others refused to sign. Why?

Some lamely argue that since he was clerk, the could not witness his own signature; others say that he did sign, later. If so, Why? Was he a Tory sympth~~a~~izer? Was he still too "Dutch" to be either ~~an~~ Englishman, or ~~a~~ British colonial subject. He still wrote Dutch and taught in the Dutch language. and was voorlesser in the Dutch religion

The month following the reading of the Articles, ~~a~~ the Second Continental Congress convened in Philadelphia's Independence Hall to organize the Revolution, create a Continental Army of 17,000 and somehow hoped to raise revenue to provision it. George Washington was appointed to lead the Continentals.

In July the bloodiest battle ever fought anywhere in the 18th century took place on a Boston hill - the so-called Bunker Hill battle. By now mother England had lost face with the support of lingering loyalists, for the colonists heard ~~it~~ she planned to recruit Indians, Negro slaves and hated Hessian mercenaries in the conflict against them.

For a year many colonists ~~were uncertain as to~~ wondered whether they ~~fighting was~~ fought for their rights as Englishmen within the Br empire, or in ~~to win~~ the hope of winning Am. independence. Early in 1776 the issue was clarified by Thomas Paine's propagandist pamphlet, Common Sense; then most Americans saw the necessity of separating forever from Enlgand. In July the Declaratlion of Independence penned by young Jefferson in the Phila. Congress said as much in no uncertain terms.

There are records which show that Joseph Coddington, New Paltz, ~~now~~ schoolmaster, , was one to change his mind about the war. He signed on in the Second Ulster - as sergeant.

The writer of this narrative has found nothing to date to add to this. claim.

One or more of Josephs sons also served in Ulster companies,

The Van de Marks were well represented in this conflict according to Ulster County records, for Catrina, Joseph's wife, had several brothers and cousins from around Marbletown to serve in the military.

Little is known about Joseph during the Revolution. ~~At age~~ about 50 he resigned from the Dutch kerk as reader and chorister (he was replaced by ____________), ~~and that same year of~~ In 1781 he signed a 10 year lease to farm land to take up farming, land belonging to the Le Fevres. In 1784 he and Catarina were witnesses at a grandson's baptism in the the New Paltz Reformed Dutch church.

But in the first federal census of the new United States, Joseph and family is registered as residing in Middletown Town in Ulster County. He had 1 son + 3 daughters all under 21 still at the home at the time.

In 1796 Joseph and others became involved with the Le Fevres over a boundary dispute The services of one Aaron Burr (the same Burr who 8 years later killed Alexander Hamilton in a duel, and even later conspired to carve out an empire for himself in the Southwest and Mexico) ~~was tried but not convicted in either case)~~, an able New York lawyer, were obtained for the Ulster County suit.

It is believed that Joseph the New Paltz schoolmaster died about 1800, leaving behind his legacy in the Dutch church as voorlessor and in the village as longtime schoolmaster. He also left numerous children, including Joseph jr (1762-1841), the writer's direct ancestor.

#

to be con't with Jos² jr. Completed on ff 88

JOSEPH^2 jr (s/o Joseph^1 the schoolmaster) CODDINGTON _ 1762-1841.

Joseph jr. was born ~~xa~~ 6 June, 1762 in New Paltz, Ulster County, N.Y. , then part of the British Empire under a young George III.

Third son of Joseph the bi-lingual village schoolmaster and of his Dutch frau, Catrina Van de Mark, he occupied his baby cradle during the last days of the French and Indian War. As infant he knew nothing of the long struggle for North America by European powers.

Older, he would learn that his grandfather, Jacob 7/18 (b. 1710) Van de Mark at age 48 ~~was a~~ volunteer for duty, & became corporal in this conflict; His duty was to "scour" the N.Y. woods for Indians raiding his Rondout valley in Ulster Co, those French allies preying on unprotected women and children in their homes while their men armed with hoe and musket worked fields hard won from the timber.

One day, the boy Joseph jr would also learn that the Ottawa chieftain, Pontiac, finally abandoned his five-year siege of Detroit's British garrison. This would lead to white settlement. And as a man well up in years, Joseph jr would bid final farewell to several of his sons and grandchildren who chose to quit the comforts of N.Y. to settle that faraway land now called Michigan Territory.

But that day was far off. As son of the kirk's reader and chorister, he realized the Coddingtons were poorer than the town's ruling Duzine, even poorer than the Domine for a voorlessor was paid only 1/10 of the hired minister's salary.

Yet there was always warm bread and kool slaa on the table -

His education was free, a benefit provided to the subscription paid schoolmaster's family. From a hard bench in full view of his father's birch sceptor, he learned to read from the Dutch Bible as did the children of the Duzine. And being a boy, he was permitted to learn arithmatic as well.

About 1782 he was married to Mariah Hardford, (or Hartford) (1763-1844) Nothing further is known about her origins by this writer. But it may be supposed that she was Dutch, for her children [Jos III, David, Robert, Jacob + Maria of 1784-1791] were baptized by the Reformed Dutch church according to its records. This, of course, befitted a voorlessors standing.

According to the 1790 census Joseph^2 jr and his frau lived on New Paltz with 4 young sons. Other records show these undoubtedly were Joseph III - 8; David - 5; Robert - 3; Jacob - 1. A daughter Maria was to come later, in 1791; perhaps ~~there were~~ others children ~~to~~ followed. (over) top JOHN ELIZABETH ANN perhaps Harriet Mary Mariah The writer of this narrative is descended from David, born 7 Sept., 1785; he was baptized in the Dutch church 23 Oct., 1785. In 1809 this son David appears in the Quaker records of the ~~Plattekill~~ correct as is Monthly Meeting as being married to Dorcas^7 Cornell, daughter of Josiah^6 and Anna (Reynolds) Cornell of Esopus.

The 1800 ~~N.Y.~~ federal census shows Joseph^2 jr and several of his brothers residing in Ulster County, NY. But by 1810 some of these, including Joseph jr and family, ~~have~~ had made the move to central New York, to Seneca County, ~~later changed to~~ which became Tompkins County in 1817. Some of

were

of Noah Webster, as missionaries to their country. The first congregation to rally to that support was the Ithaca church who financed the mission 1834-36.

Inspired by Parker, a Dr. Marcus Whitman back No. East also volunteered to carry the gospel to the Nez Perce and accordingly set out with his bride and the H.H. Spauldings to ~~startc~~ begin the Ore trek in 1836.

Their wagon traveled to Ithaca where another Spaulding (Geo) became preacher. Thus Narcissa Whitman and Eliza Spaulding became the first white women to ever cross the Rocky Mountains.

In 1843 Dr. Whitman returned East to Washington D.C. to gain support for military posts to be built along the now popular Oregon Trail teeming with settlers in need of protection from increasingly hostile Indians about to be dispossessed of their lands. Horace Greeeley of Go West Young Man fame saw him there - a self-sacrificing missionary doctor poorly clad in buckskin pants and threadbare coat.

In Nov. 1847 Oregon Indians massacred the Whitmans and other settlers. But 3 years before that tragedy, Meribah Coddington died at Danby, the village near Ithaca where Rev. Samuel Parker first ~~caught the vision of~~ heard the mission call to Oregon. And daughter _______ was married to Pew in 18 by the Rev. George Spaulding at Ithaca Paths crossed

Little information is known about this Coddington family until the 1840's. Records of the South Hill Cemetery, Ithaca, N.Y. show that several Coddingtons were buried here that decade. First to go of Joseph's family was Joseph jr himself, age 78, on 26 March, 1841. Next was his son Joseph III, age 56, the following September, on the 25th. Then Joseph jr's wife, Maribah died 11 February, 1844 at Danby, age 91, and another of their sons, Robert, the next year in 1845, and much later Robert's wife and several of their issue. OVER #1 Maribah's will OVER — #2

Meanwhile one son of this Presbyterian couple of Ithaca, David the ancestor of the writer, held to different beliefs. For David had requested membership in the ~~Marlborogh~~ Plattekill MM of Quakers In Ulster County, NY on 24 My 1809, five months before he married Dorcas Cornell of an old Quaker family on 5 Oct., 1809 at Marlboro MM in the same co. Their story is told in detail by this descendant in a chapter called "The Quaker Connection" in her Cornell ~~collection~~ chronicles # END #

Ezra Cornell of Ithaca — See CORNELL STORY. not told here, but in Cornell Story

#1 Jos^2 jr d. intestate. His son Robt was executor of his will Also incomplete

#2

Maribah Coddington's will of Jan 1843 was probated 1 May, 1844. Her estate went to these named children - DAVID of Sherwood, Branch Co, Mich; JACOB of Southfield, Oakland Co., Mich; JOHN; ELIZABETH wife of John E. Cratsley (Cratsby); ANN, wife of John Lyons. Heirs also included Harriet and John M. Pew of Ithaca; Isaac and Mary Hawes of Danby; N.L. Brown - guardian of the Castertine children of Mariah. (not wife Jacob Coddington above)

~~HA~~

~~Froeligh held~~ One pastorate Froeligh held was at Hackensack, New Jersey, the earlier ~~charge~~ domain of Domine Petrus Tesschenmaker, and later the scene of ~~the~~ Tennent's revivalism. Perhaps it would shed light on the devisive nature of Dutch schisms over pietism were we to relate an incident that happened to Hackensack's newly built church in Froeligh's day. 1791

Its portal proudly bore a keystone containing the coat of arms of William of Orange and the Latin motto "Union makes strength", which did not accurately ~~reflect~~ portray the measure of brotherly love at this place. For the congregation was sorely divided - one part "praying", the other "non-praying".

This devisive situation may have received (or so some believed) the undivided attention of an offended Deity one ~~July~~ Friday during a July thunderstorm when it appeared He pointedly flung a lightning bolt from His fingertips, and wrecked the church steeple. Only one other part of the church was damaged. The keystone over the portal. It was broken in 3 pieces, ~~ripping~~ splitting the Latin motto down the middle. The handwriting in the wall!

Needless to say Rev. Froeligh's ~~suddenly~~ inspired sermon the following Sunday morning on "God's Terrible Thunder" was delivered to a packed house, wherein The Domine made an earnest appeal to his enemies who scoffed at the doctrine of the new birth and the efficacy of prayer.

Froeligh's note, J. G. [illegible] pastor

Cath, feared by D & Ang. – secret plan to impose Cath on Eng & col.

NOTES

1681- Jas,D of Yk, recalled Andros, succeeded by Brockholls.
1683-88 - Much discontent; last comfortable time for Rom. Cath in NY; resentment of taxation, NYC monopoly of Hud R tr.
1685 - Jas II, King. Boers had to send to NYC grain to be milled and packed, regardless of where they lived, were engaged to be at the mercy of millers and bakers. Gov decision to recall land patents issued by Andros and replace them w new ones requiring higher quitrents. Dongan presenred towns into capitulating by threatening to buy from the Ind those lands within twps that had never been purchased previously and to resell them to strangers - Kingston was subjected to this strategy. Taxes pd on produce as hard money scarce; farmers believed products unfairly devalued.
1688-89. Culmination of a discontented decade and loss of confidence; unusual stress and instability. In Kings. there were undue and unlawfull meetings of people w/o authority, as well as disorders and troubles growing out of opposition to taxation. Collective outburst of anxiety and anti-authoritariansim: anxiety over menace of Cath, influx of Quakers, and Indians, in particular; hostility of Dutch against Eng; Albany autonomy against NYC privileges; farmers against favored merchants. Growing numbers of rel. minorities - Quakers, Romanist, Jews Anabapt. Arp-My 89 rumor that 1000 Fr and Ind preparing to attack Albany (flase); another, in 87 that Fr prepared another attack to take Albany - prov Iroquois with firearms. Gov. Dongan.

16—, exclud Unit & Cath

1688-1702 Wm. III. 1688 - NY annexed to Dominion of N. Eng and Andros returned as Gov, supplanting Dongan recalled. [Wm. & Mary – he raised in D Ref Chur Holl, tolerant in rel; signed Act of Toleration
LEISLERS REBELLION _ Jacob leisler assumed leadership of rebellion in 89. Jas II overthrown, suc. by Wm and Mary. of Orange, 1689–1702; Great joy, Apr 89 Andros imprisoned; lower NY in revolt against authority of Lt. Gov. Nicholson; 31 My NYC militia seized fort. Wm and Mary proclaimed their Majesties in NYC, Je 22, and in Albany July 1. Until Ag 15, 9 towns deliberated about their grievances (See Thos Van de Mark connection here) Opposition leaders imprisoned; others driven into exile. Albany, largest Dutch town in NY, opposed Leisler hoping to preserve their autonomy (their leaders were Peter Schuyler and Robt Livingston) and loss of monopoly on fur trade.
1690, Feb. 9 - 200 Fr and Ind from Montreal massacred 62 at fired Schenectady (See Domine-Tesschenmacker in Kings 1676).
Leisler executed, hanged, then disembowled, decapitated and his body Cutt in 4 parts. Leisterians called Black People; anti-L, White people.
1691-1710 - for 2 decades after L. Rebell, Angliciz occurred w reception of Eng judicial system and common law (Rom-Dut civil law had cont until now), standardized wts and measures.
1692-1708, Some D schoolmasters applied for licenses, thereby acknowledging jurisdiction of Eng civil gove over D Ref Ch. In 1691, even before L execution, NY began to take shape as Eng colony, a role it would have til 1776. New got prov for revenue, land grants, prov. militia, set up system of courts.
After 1691 - D Ref Ch bitterly split into Pro and Anti Leisterian factions, thereby weakening ch as agency of ethnicohesion. People came to abhor public services, and only 1/10 obs Lord's Supper; many shifted ch. affiliation. Some Domines boycotted by congreg. A decaying knowledge of D lang undermined the liturgy, pews stoom empty by 1750. Ref D Ch and Ch of Eng both semi est church; Ang condescension, Anglo-D tension, strong anti-Cath.
1700 - materialism, alchololism, prostitution, living together w/o marriage common in NY. Gov. CORNBURY- a transvestite, made public appear in elegant costumes of cousin Queen Anne. often dressed a female to patrol fort. His low humor received contempt of NY

Joseph and the rest of the men up from the barns all bravely mingled together like robust harvesters about to sit down to the laden board of country goodness in thanksgiving to God and bounteous nature.

Joseph then propped up the forgotten broom at the tailgate. Was it a sailless mast to this old scow of a boat?

Then they headed out to the open seas of the untried and unknown, much as their ancestors had done in crossing the wide Atlantic.

Fifteen year old brother Sylvester was spared by papa to go down with them to help along the way. With precious shelled corn in his pocket and a stout stick he drove the pair of scrawny shoats, and he hoped to be as useful going down the valley as well as bringing back the ox cart.

The rough path that passed for a road managed to weaken an axle in a boggy hole, necessitating a stopover at cousin Abraham's place for repairs. She was glad to see the cousins again, and even more grateful when prospering Abraham promised them a calf in the spring when the cow freshened. He could afford it. Besides, all the Van de Marks here were strong supporters of the New Paltz church and heartily approved of the Coddington appointment even if papa Jacob did not.

To her dying day Catrina was never to forget her humble entrance into the village near dusk, as they got away late from the cousins who also added garden gifts to the repaired cart despite the drought that season. So much so that Catrina teased, Stop! you'll break the axle again! Undersized cabbages for rain had been withheld that summer, and some new gourd dippers. They promised a keg of cider if fall apples came to fullness.

She wondered if they looked like Dutch clodhoppers to the few children playing in the village street - she bedraggled after two days on the dusty cart with the fretful baby, Joseph silent, lost in thought astride the horse, and Sylvester manfully struggling behind with uncooperative hungry porkers.

Joseph wanted to linger before the French church, but she had him urge the ox on to spare the baby from another lurching hour.

With fondness she recalled the well known family stories with which all the descendants of old Wildwyckers were regaled to let them know the true meaning of "the olden days". Among these heroic tales were those of Louis DuBois who lived in Wildwyck in the days of her great grandparents - Harmon the woodcutter and the Flying Angel, of Thomas Van de Mark the Papist, and of deacon Albert Gysbertsen the magistrate, all of whom knew the Walloon well as the Louis whose wife was threatened with Capt. Broadhead's bear knife; the Louis whose Trene and three children were captured by Esopus the day old Niew Dorp was fired to an ash heap by the same marauders; the Louis who himself later that year fended off singly handed three ambushing Indians with a piece of palisade he carried to beat the bushes in dark woods while searching for his strayed cattle. This was Louis the founder of New Paltz, her new home.

Joseph rode alongside then and told her about the Duzine, which ONE lived in which house they were passing in the gloam. Removing her dust cap, she glanced discreetly and enviously at the elegant stone houses.

Oh, they were something to behold, these commodious dwellings as became the descendants of the Patentees of means!

First was the house with J.H. plainly initialed in iron above the door. The house of Jean Hasbrouck the merchant now long gone, but not his three floors of storage and store shelves of wonderful merchandise - updated imported bolts of cloth and chinaware, exotic spices and tea, and Lord knew what all being offered by the new merchant.

Joseph spoke in low tones. The living room which he had seen on his other trip held Queen Anne furniture, gate-leg tables, and slat-back chairs, one for everyone. Imagine!

After Deyos, they paused the merest moment before DuBois', supposedly to let the ox adjust its chaffing yoke. She knew better. Joseph wanted her to see the iron figures dating the old fort. There on the east end - 1705. The house still had portholes and a cellar great enough to quarter troops if necessary. A new generation DuBois lived here, comfortable as a lord before his great fireplace.

Bevier's place had a cellar kitchen, and a hand dug well with a long well sweep now being manned by a Negro servant. She would have overlooked this dusky figure had it not been wearing a white kerchief. Amother servant inside the house was placing lighted candles. Wonder of wonders! She could count the pale yellow panes. A thirty paned window in the living room, and a ten paned transom over the door! Such luxury, for England had placed a heavy tax on glass! Talk about extravagance!

Someone moved in the deepening shadows of the drought stricken herb garden at the Abraham Hasbrouck place. First off Joseph mentioned, a touch enviously she thought, the Dutch writing table with mother-of-pearl inlay inside that house. His own writing tables had

always been planed pine and not overly smooth. There too was a Bible box containing the FRENCH schoolmaster's French Bible which Daniel the present resident had bought at auction. That's why we're here, Catrina, she heard her husband explain softly. The French language has gone the way of all flesh - to its doom.

Admittedly worldly in yearning, she was more interested in the Hasbrouck's living room of *seven* doors, for goodness' sakes! And the winged chairs, and *tiled* fireplace above which gleamed chestnut beams. Their cellar kitchen was the center of village social life. She was about to ask if they frolicked at dancing here, when Joseph mentioned the Lows in residence at this northernmost Patentee stone, for Johannes M. Low had married a Freer. The Freer house had small casement windows, large beehive chimneys, a steep pitched roof, and a windowed attic. From this upper window a lad silhouetted by candlelight leaned on the sill and was wonderfully singing to the top of his lungs. He was eight and his name was Simeon.

Joseph chuckled. He would be a handful, he told Catrina. But he may not have chuckled had he known then that in three decades this same Simeon would replace him as chorister at the church, and with the *new* music!

Joseph halted the ox before their own place in the darkness. It was hard to make out. Small, certainly. In need of whitewash probably, or it would have appeared more visible in the early dark.

The young papa carried the hooded cradle up the dry weedy flagstone path. The baby in it slept at last. Catrina struggled along behind with the smudgy flashpan in one hand, and with a pair of candles and the tinder box in the other. Sylvester brought up the skinny shoats.

The candles caught and flared. She knew the house like the palm of her hand. Typically Dutch country. One room, its thick limestone walls plastered, now gray. One batten door of two halves to keep children in and chickens out. Two tiny shuttered windows on strap hinges that had seen better days. Plank floor in need of sanding. An elevated bed niche by the small unadorned fireplace. No *kaas*; just wooden pegs all around to hang clothes. Up above the peeled ceiling beams, an attic loft; down two steps, a cellar with earthen floor; both scarcely bigger than the flour bins up home. To the side, a frame lean-to scullery for storage.

Solemnly Joseph went outside to take care of the crate of thirsty chickens, and to secure the pigs for the night if enough split railings could be located in the woodpile to repair a temporary holding pen.

There was no need for her to go out to know the exterior of the house. She knew that kind well. Walls of mixed limestone and fieldstone chinked with crumbling mortar as someone had long ago skimped on hair binder. Hand-split pine shingles. A hollowed out log gutter to catch rain water, if the Lord ever let it rain on earth again, and run it down to a wooden barrel to save on the shallow supply ~~of~~ IN a hand dug well surely going dry this droughty year.

But she did go out to the cart. To get the birch broom.

Nothing wrong here that a Dutch scrubbing and bucket of whitewash and a good stiff brush couldn't improve. Draw curtains for the bed niche from the linen length Aunt Geesjen gave as a going away present . . . .

With the broom she attacked the worst of the cobsebs, then swept clear the ancient tavern-like table discarded by former inhabitants. She laid the fire; the grains of powder in the flashpan ignited the small wood. Joseph and Sylvester would want supper as soon as the shoats were safe.

Mush and milk, the portent of the future.

The writer of this narrative has experienced this identical street Catrina and Joseph drove that day by ox cart in 1755. I spent a week in New Paltz to do research for this narrative, and frequently strolled this same shaded lane between long sessions at the historical archives.

Now called Huguenot Street, it has been preserved as a National Historic Site. It is known as "The Oldest Street in America with its Original Houses".

Little has been altered, except the square French church of stone demolished in 1773. It has been carefully reconstructed by descendants of the 20th century. Moved 60 feet from the original foundation, it is situated on the south side of the tiny Huguenot burying ground.

But five of the six original stone houses remain virtually unchanged, except for some enlargement here and there since the 1690's to accomodate later descendants who continued to live here for generations. Even some of the furnishings are the originals.

It is awesome to walk quietly on a May day under great old trees but recent by comparison, and enter these same ancient houses and touch their furnishings that knew the sight and touch of your own

people who had arrived here to this village 237 years earlier— an English schoolmaster and voorleser, with his Dutch wife, both to occupy and do, to contribute as God willed and as they could to the growth of what would become the United States of America.

By 1765, two years after the French and Indian War, Catrina Van de Mark Coddington frenchified her Christian name to Catherina. It did not make her one of the French Duzine anymore than did a mixed medley of parlez-vous. She still remained the Dutch huys-vrow of the English schoolmaster of the birchen sceptor.

While her simple cottage may have lacked the charm of the fine stone houses on Huguenot street, it did not want in homeiness or cleanliness which now was on an even par with Joseph's godliness.

The inside and out was whitewashed regularly with vigorous application of stiff brush. The plank floor was often sanded spotless. No cobwebs cluttered her shuttered windows though she had no Negro servant to help with broom and mop as did the fine ladies in town. But neither had she ever been fined 3d by chimmily viewers as did some she could mention by French surname.

Her well scrubbed cupboard held no sugar for baking cookies in the bricked wall oven, for Parliament had imposed a heavy duty on island sugar to help pay the indebtedness on the late French and Indian War, and protesting merchants had boycotted the product. First the Crown took their men off to war, including dear papa and her carpenter uncle who served as rangers scouring the back country; now, it snatched sweetmeats from her babies' mouths. What next?

In her scullery all shone brightly, even down to the iron hoops on the milk pail, filled twice daily to overflowing now their own milch cow joined the herd led by the village cowherd to green pastures.

Their living quarters remained the basic one room, but the unfinished loft floor above had been extended to accomodate the children.

Five more had been gotten in the gaily curtained bed alcove since their arrival to this village on the Wallkill. It took more fish from that little stream, and more suppawn now to supply the wooden trenchers shared pair by pair up and down the schoolmaster's table.

Suppawn, long the staple of the poor as in the days of old -- bits of meat and the season's root vegetables slowly baked in a Dutch oven until crusted over with mush. Not much in the way of variety here, but at least the crust supplied good hardness for the teething babies the good Lord saw fit to send every other year.

And so the little ones came. Often enough to keep the mind perpetually unquiet as to the soul's election, for not even Doctor Domine when he came to urgent call could save all those women brought to bed with sons and daughters.

Their first little boy Joseph died before teeth showed through his swollen gums. His sorrowful papa accompanied the little body to its tiny grave, for only men followed coffins to the burying ground. Little Joseph's had been of green wood; they could afford no other. But the comforting women staying behind at their cottage had offered her wine and funeral cake which she numbly took, but she was warmed by their special kindness on this bleak day.

And Joseph sorrowed not only for his own lost son, but for other infants as well; and indeed for all the ailing. As designated comforter of the sick, his services were widely sought. For was he not authorized to offer prayers and spiritual instructions for preparation for the hour and article of death?

And so with much kindness he performed this ecclesiastical duty in town and out in the countryside. Along with his Bible, a green bottle of some herbal elixer went into his side pocket, for a yellow dock tonic or a hemlock linament and a comforting word went a long way in working wonders for exhausted mothers brought to childbed,

or to lonely rheumatic widowers.

On his comforter rounds he always carried something herbal mixed with alcohol and herbs he himself gathered along the way - a purging wahoo or senna, prickly ash for toothache, burdock for the reins. And frequently he needed to speak a firm word to an overly frugal papa to send at once for Doctor Domine if he wanted to save a child from a sickness more acute than the inexperienced papa recognized.

Catherina's fifth child was named in the dead baby's memory; Joseph jr. now three who happily played at his father's clogs in the locals' garden plots he tended after school.

Before this last Joseph (the writer's ancestor), there had been Sara and Jacob named for his grandfather Jacob Van de Mark up on the Mormel farm. Grandpére (now wasn't that like her, Dutch Catrina, to use French in an unguarded moment?) Jacob Van de Mark seemed to sag around the cowbarns now since his ranger days scouring the country for Indians. She seldom got up to the hills to see the kin anymore, but when she did she always returned with firkens of Mormel butter and cheese not to be had outside those rich Butterfield grazing lands of home. But brothers Ary, Sylvester, John and Joseph were still at the barns to help their graying papa. And with Sarah in the coolhouse, she the oldest daughter of aging parents, took comfort in their filial ~~provision~~ obligation in obedience to the Scriptures.

Her own little Maria was her newest baby teether in the Coddington cottage. Were it not for their firstborn Catrina, now ten and her dearest companion, she would have been at wit's end. Handier than a patch pocket for catching up the odds and ends of all that had to be done between dawn and dark, the growing girl was a great help.

Lacking the strength to man the well sweep, the child fetched pails of water from the overflowing rain barrel under this year's generous spout, and repeatedly filled the hearth kettle to warm wash water for diaper woolens, or the weekly baths. From this same soft water the two little girls old enough to attend their papa's school washed flaxen tresses to the softness of French silk, the only silk to grace this household of a humble schoolmaster.

These little ones feared papa's birchen sceptor less than did other scholars for they knew their papa at home after he laid aside the inkwell bound to his waist at school. But during lessons on the hard recitation bench up front he brooked no foolishness from his own; they had to sit up straight and give attention just like Louis, and Rip and Toon.

The only difference was that being the schoolmaster's children they were exempt from subscription - five shillings per scholar for instruction in High Dutch spelling, reading and writing; the six shilling fee for additional instruction in ciphering, but that was collected mostly from the boys who learned to reckon in Dutch and English money. What did a towheaded girl need to know about business practices? Their mama told them things had come to a pretty pass for Dutch women since the English controlled the marketplaces. Had not one of their Dutch grandmothers of long ago operated her own place of business in the Manhattans?

Except for the oldest, the schoolmaster's children were too young to note they lived less well than did the Duzines. But long ere this Catherina Coddington (for now all called her by the new adoption) knew what her papa Jacob meant when he bellowed in the cowbarn, Go *where*, on *what* stipend!"

Joseph's salary she was to learn to her dismay was only a fraction of the real pastor's, and his working hours twice as many, with no Sundays off as Doctor Domine had. Good enough to read a sermon on off Sundays, good enough to be paid for it, was her opinion, spoken only to Joseph. To eke out a living from his voorleser's stipend and schoolmaster's subscriptions, he had to hustle other sums to make ends meet, like wall menders constantly chinking lime daub to hold crumbling things together. Now, keeping books for the deacons, or the Duzine; tomorrow, digging a grave at the Huguenot burying ground.

Well, at least he had never taken in washing or mended shoes like some earlier schoolmasters, but he did tend the gardens of locals, those without Negro servants for a few pence and some fresh vegetables. For those who ordered it, he mixed ink on the blue tile kept in his school desk and sold it. Hasbrouck's store and now the Elting store were good customers, for their mercantile records in daily goods she coveted used up a lot of paper and ink.

Joseph earned a few shillings now and then for extra clerical duties in town record keeping. He frequently had to shamefacedly dun school subscribers for payment, although these same parents cheerfully delivered loads of firewoood as per contract. Split oak from the woods on the Wallkill was more plentiful than pocket change.

Catherina had yet to humbly accept Joseph's oft quoted Psalmist's pious musing: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness". She did not know about that! Sometimes those tents looked mighty enticing when it came to desiring a luxury now and then!

Hands on ample hips in total exasperation, she usually made no comment from pursed lips although he knew full well her sentiments about the difference between rich David on a king's throne, and a poor man perched on a schoolmaster's stool in a dimly lighted French church, for she had heatedly said so. Once.

She did not hurt him again with angry tongue, but now only pointed a silent accusing finger toward the cupboard to cinch her unspoken argument, whereupon Joseph patiently went to find another garden to hoe, or took on picking pippins if some orchardist were shorthanded, to earn an extra pence or two.

He tried, he really did try, but always their table fell short of the Van de Mark's laden board she fondly remembered as a girl. One thing about it, she was less round than her sisters and cousins, and even an old linsey-woolsey became her better than on them. As for a piece of lace to trim a petticoat, or a pretty gown from the local dressmakers, she might as well wish for the jewels of the Queen of Sheba.

But her country kin had been more than kind as they continued to prosper on their considerable holdings across the kill. Abraham had bought some slaves at auction in New York so many his acres for tillage. Their fortnightly Sunday dinner baskets on church grounds usually held an extra for the voorleser's growing table. Sundays divine services were held in New Paltz, noon dinner would be put out between services under summer churchyard trees, or in the winter warming shed. Afterwards, the cousins slipped into the Coddington basket some extra ham, or better yet a cup of scarce sugar obtained Lord knew how, or sometimes a paper twist of spice for mulling cider.

Now if these women cousins had had their say they would have voted better times for their voorleser and clerk's cottage.

The third year here at the French village, the question was raised before the consistory regarding the proper distribution of the annual collection: should it go to the church, the highway, or half to church and half to young clerk Joseph of the growing family? The voters, all male, decided on the first proposition.

The next year Catherina's hopes rose again on a similar proposal. Should the collectorship be given to the clerk, to the poor (as if there was a difference!), or be used to purchase a velvet pall, the fringed black burial cloth to be owned by the church and rented out for twelve shillings to properly wrap a coffin for decent escort to its hole in the ground? The corpses won. A partial payment of 57 shillings went toward the black pall, the doodklied.

The following year the collectorship funds (she breathed no hope this time) went to the bier "to carry the corpse of the dead to the grave". And for a silver communion cup.

Joseph, the designated comforter of the sick, told her not to fret. A proper pall brought great comfort to the bereaved in his care. As for the cup, if it aided grace to the ordinance, so be it.

So in 1761 the Dutch Reformed Church at New Paltz got its silver chalice from which Domine Goetschius served communion. Twice yearly.

While Catherina, donned pewter buckled shoes and worn blue gown every Sunday to attend divine services as became the wife of the devout schoolmaster, she did not take communion from this sacred cup. For she held no membership in this New Paltz congregation, or much in the way of grace in her heart either.

A silver chalice to put to her lips, while dull pewter buckles adorned her leather Sunday shoes! Indeed!

Then a change came to Catherina Van de Mark Coddington in the year of our Lord, 1765.

Waves of religious enthusiasm had long been sweeping Dutch communities before 1765 through the revivalist ministry of the Jersey Dutch domines and the Presbyterian "New Lights", the Tennent preachers. Schism between the pietist and traditionalists inevitably followed in their wake.

Simple folk of the frontier elected pietist preachers to serve their needs, for they had come to desire more than the traditional communion cup had offered. The older Dutch settlements of New York, Albany and Kingston, content with traditional orthodoxy, resisted the evangelistic efforts of Frelinghuysen and Goetschius, and of their revivalist students of the parsonage schools, and particularly of their "irregularly" ordained sons who answered the call to the upper Hudson valley pulpits.

As licensed preacher from these "kitchen seminaries", young Henricus Frelinghuysen was summoned to the Marbletown group of country pulpits of the Van de Mark and Rosencrans clans the very year Joseph Coddington married one of the Van de Mark daughters. For more than three years Henricus served well these Mormel cheese and Indian maize people although he lacked full credentials. Neither they nor the Lord seemed to have noticed for his efforts were blessed.

In the autumn of 1757 then, soon after Catherina and Joseph Coddington went to his schoolmaster's appointment in New Paltz, Domine Henricus returned the 70 miles to Hackensack for Coetus ordination. On October 4, he and his good friend and fellow student John Mauri-

tius Goetschius were ordained by the laying on of hands of Domines Dorius and Goetschius, his seminary friend's oldest brother and a leader of the Coetus.

Two weeks later the newly ordained Domine Henricus Frelinghuysen was dead. Of smallpox, the disease that took his two older brothers after their ordination in far away Holland. The Hackensack consistory, meanwhile, had notified Amsterdam by letter of this "irregular" Coetus ordination; it was tantamount of declaring the independence of American preachers from the ecclesiastical control of the Fatherland.

Little wonder that Rev. Jonathan Edwards, the Puritan president of the nearby College of New Jersey, urged his divinity students to be vaccinated against the dread disease, and even submitted to the then experimental vaccination himself. He too died of the scourge only a few months after Marbletown's young pastor Henricus expired of the same disease.

Young Domine Henricus Frelinghuysen's untimely death left vacant the Ulster country pulpits for eight long years. This is not to say the fervent gospel messages he preached were soon forgotten, or that the fervent experiential piety he promoted declined. For Henricus preached in the same vein as his father and elder brothers and his teachers. He had studied evangelical theology under the tutelage of Pennsylvania's learned Domine Dorsius of Classis good standing despite a pronounced drinking problem, and later under that Domine's Hackensack student, John Henry Goetschius, acknowleged leader of the pietist Coetus faction. This fervent preacher had been ordained by Dorius, William Tennent, and Frelinghuysen, Henricus' revivalist father. They were all proponents of the Great Awakening enthusiasm.

One of the first sermons preached by Henricus' mentor, John Henry Goetschius, was published as the "Unknown God". Based on Paul's sermon to the men of Athens, it was revivalist in temper and directed a severe rebuke to the unregenerate falling short of experiential piety as preached by the revivalists of the Great Awakening, and specifically to the enemies of revivals. Goetschius denounced those "Who live on securely without any serious concern about their immortal souls . . . stiffnecked and hardened persons . . . who will not be moved, neither by the lovely voice of the Gospel nor by the thundering curses of Sinai's law . . . . mocking, despising, caviling Epicureans and opposers of the real and sovereign work of grace, regeneration and conversion, who cannot desist day or night from rejecting and speaking scornfully of experimental knowledge and worship of God . . . ."

This stirred up a placid hornet's nest. It brought on a storm of protest never to end for John Henry. Like Whitefield the British evangelist, he took to open fields and barns to preach his favorite text" Except a man be born again, he cannot see the Kingdom of God", and thinking nothing of offering the Lord's Table in these unhallowed places.

Hackensack summoned him to its pulpit. Even here resistance from a disaffected faction once tried to close its door to him whereupon he buckled a sword on his thigh - literally - which hung low on his short figure, and undaunted entered his pulpit. The sword of the Lord and of Gideon! A divine call to the ministry superseded all orthodox traditions! Hear! Hear!

Up in Kingston on the Hudson, formal Domine Mancius of unquestioned academic testimonials was one of the clergy to vigorously oppose Goetschius and the religion of the heart. He called John Henry " a German tramp" from a kitchen seminary. Although Mancius spoke nine

languages, he did not speak the language of this new evangelistic minister. He believed as he himself had been educated in the Fatherland that Dutch traditions should be preserved at all costs.

The elder Frelinghuysen also caught a barrage from Mancius, who went on to score the brother domine for neglecting his own Jersey churches for weeks at a time while trampsing the country rallying support for revivals and trying to be the "voice of God".

Mancius predicted that such "irrational hubbub" would surely lead to separation of the good Dutch kerk in America from the Fatherland.

It turned out he was correct.

Henricus Frelinghuysen's teacher John Henry Goetschius was evangelical to the core. As Domine he preached the doctrine of the new birth, a radical conversion by the Spirit of God, as did his own father Frelinghuysen. They both believed in a spiritual regeneration and necessary for full communion, which also had become the bottom line of some earlier Puritan parsons as well. The Lord's communion was to be offered only to a truly "converted" person.

Down in New Paltz Joseph Coddington mourned the passing of his friend Henricus FRELINGHUYSEN, as he had his brother Jacob earlier, his first Ulster domines and mentors. As voorleser and clerk it remained for Joseph to keep up with the rising tide of developments and the incessant wrangling issuing from schism already straining the New Paltz people. He knew who supported the Coetus faction, and who did not.

At first these factions did not trouble Catherina. Her hands were much too busy with cooking pots to feed a growing family, and battling cobwebs and flaking plaster, and dusting little Dutch breeches when naughty towheads tumbling about her garden clogs pulled up the radishes, to give much thought to whom was precentor and supporter of the true faith once delivered to the saints. If she could just deliver boiled beets or a mess of turnips to her children's wooden trenchers she would be satisfied. Anyway, the distaff side of the linen spinning wheel occupying every home did not elect domines; the men did.

And in 1760 they had invited John Mauritius Goetschius for a trial sermon, the same John Mauritius who had been ordained the same day as Henricus Frelinghuysen now dead of small pox. Both received the laying on of hands of brother John Henry Goetschius. Over in Kingston, Domine Mancius, the founder of the New Paltz Dutch church, seethed, and sought to keep the consistory in the traditionalist fold. Battle lines began to form.

"Doctor Domine"—John Mauritus Goetschius was called, for in addition to pulpit preaching he practiced medicine which he had studied in Switzerland. The Dutch women of many babies and many family sicknesses revived interest in practical religion, if not in piety itself. Catherina Coddington was especially interested when she learned, wonder of wonders, that the good domine was also a fine violinist!

But alack and alas! there was to be no frolicking at the Hasbrouck house. This Domine too was as pietist promoting living, as his elder brother, the Coetus leader. But Doctor Domine put the violin to good use the day an insane country patient became violent. Like the harpist David of old, he sweetly played the deranged man under the spell of music until he calmed and his reason returned.

A man like that deserved a listening ear in his pulpit.

Beside pastoring two churches on alternate Sabbaths, this Domine of the little black bag brought healing for 30 miles all around Shawangunk back and forth across the Wallkill. Most huys-vrows knew how to use the herbs the Creator provided in marsh and upland - sassafras for tonic, mullein root in boiled milk for dysentery, but the doctor of physick was much in demand as bone-setter and tooth-drawer, for bleeding and childbed fever.

Shawangunk furnished this domine and his wife with a parsonage and barn, a fine spring and a garden, and land for hired tilling. New Paltz, in turn, provided this pastor only a prophet's chamber, and provender for the sturdy horse bought to accomodate his well fed bulk those Sundays he conducted divine services there. Each of these churches promised him 40 pounds, in good New York gold.

Catherina, for one, did not begrudge him. What comfort to have a man of the cloth who knew emetics and purges, and the dangers in being brought to bed with sons and daughters, of which she had had four, and although she did not know it then, seven others would follow. Physician and preacher in one, how blest could she be!

Coetus, New Paltz and Shawangunk, and Joseph Coddington all approved of this new Domine. He would serve these two congregations for 11 years, and at New Paltz Joseph was his voorleser.

And Catherina herself came under the spell of this Domine's gospel of the religion of the heart, especially after Kingston's orthodox Rev. Mancius' demise two years after the good Doctor was installed at New Paltz. With the opponent of the new birth out of the picture, some of the animosity that had torn the congregation subsided; at least, for awhile.

Catherina mourned his passing for she had known him all her life, as Joseph had not. He too was a doctor of medicine, physick of body and soul. Had not this Domine, or the ancient Vas whose assistant he was, baptized the Van de Marks, strictly in compliance with the Synod of Dort? Had not his Kingston kerk the winter of '53 published her marriage banns? Then had not she and Joseph been married in exactly the same way four generations of her colonial ancestors had been, in the Holland way?

Over at Elting's store on a warm September ~~evening~~ where men met of evenings to smoke a pipe and catch up on the news, Joseph had read the English Gazette the post brought up from New York to the effect that on Monday last, after a tedious illness, Rev. Mancius had gone on to receive his reward for faithful service to the Dutch Reformed up and down the Hudson, into the hinterland valleys of the Wallkill and Rondout, and even down into New Jersey. He was limned as a domine of universal esteem, remarkable for his piety and Christianity, "a gentleman distinguished for the brightness of his parts, having a sound judgment and many accomplishments that rendered him a pattern worthy of imitation".

He left behind a sorrowing wife and children, some indulged slaves, and a heritage as indefatigable church organizer in the old tradition of the Fatherland's ecclesiastical Classis of Amsterdam. To them he was faithful.

In Ulster County in 1753, small pox and flood, Indian scare and revivalism of hell fire and schism did little to dampen the ardor of youth. Romance continued to blossom as did springtime spitzenburghs and pippins. Strong smelling cowbarns did not squelch romantic notions in the heads of yellow haired maidens on milking stools making their pipe-smoking papas more comfortable with every squeeze, with all the cream money coming in.

Jacob and Christina Van de Marks' children fell in love untouched by tragic and divisive surroundings, and married, mostly into Dutch families. And most in the church.

Catrina, the oldest girl, was different; more independent, like the unflagging spirit of her colorful great-grandmother, the Flying Angel still remembered with wry humor in the Rochester community.

The young man of Catrina's choice was not a buttermaker, not in Mormel cheese production, and not Dutch.

He was an Englishman. An Englishman among a Dutch people conquered by the English in the days of Petrus Stuyvesant, and harassed in one way or another by these Anglos ever since!

Had Catrina lost her mind? And give up everything, Catrina!

Little wonder aunts and older female cousins over hill and kill were aghast. Dutch women had ever felt more comfortable with the traditional Dutch religion and customs, AND were less apt to be swayed by either Anglicanism or Americanization.

And with good reason. English common law held to patriarchal-primogeniture traditions. Under Holland's more equitable Justinian law Dutch women were guaranteed more rights - in owning their own property - single or widowed, in keeping their maiden names, in conducting their own businesses, in appearing in their own behalf in courts, and even were known to occasionally serve on a jury.

July 6, 1765 and in the fifth year of Doctor Domine's pastorate, Catherina brought the five scrubbed children down to the church soon as Joseph sounded the conch shell from the cupola announcing divine services. She left the children with Beviers' Negro servants under the trees setting up their plank trestles for the gingerbread and root and malt beer to be sold to church goers between services.

Two of Abraham Bevier's daughters were to be installed as members "upon confession of faith" that very morning, as she herself would be.

She put her girls in charge of the little ones for soon other yellow-stockinged children would join them in play on a grassy area for quiet games as befitted the Sabbath. Her sons were not yet old enough to join the big boys hanging around the first horse rigs tying up to the posts at the warming shed, a Sunday pastime most youth engaged in whether the pews were filled or not.

Today, however, the church would be overflowing, for Domine was to offer the Lord's Communion which he did only twice yearly, and the right hand of fellowship to the regenerate. Pews would be occupied by partakers and joiners in for the day from far and near.

On the women's side she found her pew. Joseph moved quietly up front with the elders and deacons preparing the bread and wine for the sacrament.

Folding worn hands in an unaproned lap, she composed herself with fixed mind to contemplate the goodness of God and His never ending mercy. She was scarcely aware of the worshippers finding their pews, some won through the dispute that comes with rank and privilege; some cheap, because they were far back; one free, for the indigent. None for the colored.

How much had transpired in her spiritual life since Doctor Domine last presented the cup to those in full communion, which had not included her. In order to make room in the small church that day for those who truly belonged to the Lord's elect, she made her way with the other unconverted huys-vrows to the warming shed to spread out the basket dinners in the autumn chill.

For a fleeting moment she now recalled the spicy aroma of new applebutter Marie set out in a china dish. Everybody had new applebutter but not everybody had a china dish as fine as Marie's.

Recapturing wandering thoughts, Catherina now relived those dreary days of winter last when in the privacy of her own cottage, with the older children in school and the others napping in cradle and trundlebed, she had been unaccountably seized with a sudden conviction for sin. Pricked to the very heart of hearts with a dreadful sense of sin. The innate nature corrupting the unregenerate soul. What message had she recently heard from the pulpit to bring that on?

Wait! Had she not always lived a life of moral goodness as became the wife of a devout schoolmaster? Well, falling short in temper now and then. When the well laid fire failed to catch the first time. Or the setting hen refused to set, and she busier than a fish merchant with a fresh catch in. Or being greeneyed with envy over the Duzines' fashionable gowns from the dressmakers, and of their heirloom lace and jewels from old France.

But had not her religious observances of Christmas and Paas helped at all? Did not her sporadic attempts at righteousness count for a little something? Were they all rags of self-righteousness as the Domine preached from his pulpit?

Over flaming hearth and bake oven, the Spirit of God had opened her eyes to her spiritually dead condition despite the safety net of her infant baptism in the deep of that cold winter of 1734 from Domine Mancius' own *doop-becken*.

That anyone could transmit godliness to offspring she herself had come to doubt now that small naughtinesses were cropping up in her own little brood; not an angel wing among them, she had to confess. Whatever her own mother had meant when calling her grandmother The Flying Angel could not have referred to inherited haloes.

Stricken in soul to its ugly depths, she had bowed head on the table and wept. What must I do then to be saved? It was the identical cry of the trembling Phillipian jailor of Acts. What was it Paul and Silas told him? She hesitated to ask Joseph when he gloomily sat down that night to an indifferent supper of warmed over suppawn.

Alarmed all the next day, a snowy one, about her spiritual condition, she prayed her own simple utterances in an agony of distress. Even in the cold scullery skimming yesterday's milk of its cream for butter making, she prayed the sinner's PRAYER of repentance, over and over. If the iron hoops on the milk pail had missed daily scouring before hanging it on its wall peg, she was too miserable to notice, so great the uncleanness of her very soul.

Not even IN knitting yellow stockings beside the comfort of the afternoon hearth while the children napped was there comfort of soul.

Then faith began to take hold, a living faith in a living Christ of mercy and love.

The sudden touch of divine grace brought an immediate warmth, one not generated by the crackling blaze she had heaped with fresh logs. It burned within, strangely . . . .

When Joseph came home to a decent supper, he saw her shining face and thought the post had brought down some good news from up home.

In a manner of speaking, yes.

After the children were tucked under feather coverlets for the night, she told him in excited phrases tumbling end over end like ears of corn vigorously shaken in the harvest basket, as she went about setting the emptins for tomorrow's baking.

He seemed to know the experience, and the right words.

Yes, he knew about sudden divine visitations of grace; his own conversion though had been more gradual, and definitely quieter. Yes, this was what the Jersey domines of his youth meant when they preached that a reborn person should know the time and the place of their conversion, and yes, to be able to describe it as she had done in her EXCITED Dutch way. Yes, this is what their own Doctor Domine meant by experiential religion of the heart . . . .

She thought he wearied of her testimony for he climbed the loft ladder to look on, she supposed, the sleeping boys, for little Jacob seemed to suffer from a fever at supper and did not finish his bowl of mush and milk. But she heard him creak open the old chest of books brought from Jersey. He backed down bringing a yellowing sheaf of rolled papers. Published sermons in English, he said.

He prodded up a flame and by its better light scanned one of Jonathan Edward's tracts. He commenced to read aloud: "the soul was swallowed up in a kind of glow of Christ's love coming down as a constant stream of sweet light . . . ."

At last he rolled up the paper. This Puritan divine penned in my father's time these words about his wife Sarah, the mistress of the Northampton manse. You know, Catrina, the President of Princeton, just after Domine Henricus Frelinghuysen died of small pox, as did Edwards.

Oh yes, she remembered that. She glowed in the chair by the fireplace, full of unspeakable light and joy. And rested in soul and spirit. And was unaccountably quiet.

Joseph unrolled a sermon long since published in Newark by Princeton's first President, Jonathan Dickinson. Silently he purused the text and seemed to enjoy the English words, so tuned now he was to Dutch reading, and even thinking. At length he turned again to her resting in soul rest, at ease in spirit. Dickinson preaches here about the divine visitation of assurance, the witness of the Spirit with your spirit concerning adoption to the family of God through Christ Jesus.

I know, Joseph. I would not thank even an angel to tell me, for I have received a witness of God's grace in my heart.

Not even the angel Jacob wrestled with at Jabbok?

She recalled little about this Biblical Jacob, but when Joseph reviewed the Genesis account, she saw she too would leave her place of wrestling with God, marked for life. A change had come.

And so it had. Her life now was characterized by love to God and to His children, as Dickinson wrote. Gone the bitterness over their poverty, the inordinate desire for French lace to adorn, the coldness of her spirit to the Duzines, although she had been friendly enough with their dusky servants, some of whom seemed warm-hearted Christians themselves.

Yes, and had not her cousins across the kill also experienced a sound conversion before they joined church on"confession of faith". The twins Leah and Rachel had especially been clear on that point when she confided with them over crullers and hot chocolate at the warming shed the following Sunday. She told them then she would

transfer her certificate to this local congregation. And now today was the day.

Arising from the seat beneath the pulpit, Joseph Coddington began the service. As voorleser he read a passage from the Scriptures. Then he named the psalm. As chorister he tuned the psalm, intentionally flattened for the traditional manner of singing, and lined it phrase by phrase; I was glad when they said unto me . . . . Let us go into the house of the Lord . . . .

During this drawn out singing, Doctor Domine arrived. Entering from the outside door, he made an imposing figure in black silk mantle. He bowed solemnly to those nearest in the pews, including the flushed young mothers of new babies to be baptized that day. He shook hands with the elders and the deacons on their dignified benches up front. He nodded to Joseph.

At the foot of the pulpit, he knelt a few minutes with face covered by black cocked hat and prayed silently. Then he ascended the pulpit for the invocation.

Joseph standing humbly below then read in his best schoolmaster's voice, the Ten Commandments and the 12 Articles of Faith.

Another psalm followed sung in the same flat melancholy chant, one which had fallen strangely on the German ears of one Rev. Muhlenberg, the Lutheran pietist from Philadelphia when he heard it upon visiting Dutch kerks in Ulster. He lamented then at their wretched "bawling out" the psalms in every willy-nilly tune.

No doubt that the Germans could sing. Catherina had heard their melodious wonder at a barn meeting opened across the kill to visiting German pietists who preached the dangerous doctrine of a living faith

in Jesus Christ. And those High Dutch over there sang like Christ indeed had risen! But here in this Low Dutch kerk they held to the slow traditional lining of psalms, and not only restive boys were mightily relieved that the 119th had not been selected for lining, so were the others for all wanted to get back home to evening chores before dark.

While the deacons took up the collection in muffled cloth bags, Joseph notified the Domine of today's baptismal candidates, writing their christening names on a slip of paper in his fine penmanship, and sending it up to his reverence on the end of his split-rod. Also went up numerous requests for prayers received from the congregation on other slips.

He then set the hourglass in full view of the minister. Should the sermon extend more than a full hour, he would conspicuously turn the glass over to remind Doctor Domine the sands of time had run out.

But the smokers on the men's side never got through two pipes, for this Domine seldom used up an hour's worth of sands. Joseph had yet to smartly rap the pulpit three times with the split rod to warn this preacher to end his sermon as he had some visiting clergy, for J. Mauritius lacked the preaching brilliance and endurance of his older brother John Henry Goetschius, the dauntless sword buckler in his pulpit down in Hackensack. But few held this against him, for Mauritius was known to be a better physician than preacher, yet he enjoyed clerical respect all the same.

Came the long prayer, and in that one-half hour the petitioners' prayers were mentioned one by one. After the Lord's Prayer recited only by Doctor Domine, the two sleeping infants were brought up by their papas to receive the cold droplets from the doop-becken, full in their tiny faces smoothed considerably since Doctor Domine delivered them himself within the fortnight. He warmed to them as though he

had not seen them earlier fresh from the womb, red and yowling.

And now the moment Catherina Coddington waited for - being received into the membership of this body of Christ, upon transfer of certificate and confession of faith.

She probably was unaware that in the day of her great grandmother, The Flying Angel, upon joining Blom's old Wildwyck kerk 104 years earlier, that "confession of faith" meant then only mere ascent to the Belgic Confession and the articles of the Heidelberg Catechism.

But she knew what it meant today, in pietist New Paltz in 1765. It embraced these surely, but much more. Now it meant a profound conversion experience of God's transforming power, and that her reconciliation with God had been attested to by an assurance of the Spirit of God with her spirit. And it meant the ring of a convincing testimony to the congregation which extended its hand of fellowship.

On this day for the first time Catherina Coddington, the English schoolmaster's Dutch spouse and mother of his five children, received the Lord's Communion from the silver cup this New Paltz church had used now for five years past.

Standing at the altar with the Bevier sisters, all clad in the black dress required for this august occasion, and with her pewter buckles showing on her slippers beneath, Catherina, receiving the sacrament from a Duzine elder, brought the silver chalice to her lips.

There was no rancor in her heart.

Codd

Without doubt Dutch-apeaking Joseph Coddington of Woodbridge, N.J. knew the ~~Wes~~ Jersey Frelinghuysen ~~this ministeri~~al family, certainly knew of Jacob's and Ferdinand's small pox deaths, had perhaps read the rhyme on the celebrated pastoral sleigh of their father, and even heard that elder preach to Jersey Dutch in the Raritan Valley.

This English youth ~~probably~~ likely became a believer in this Gospel of the new birth, and ~~most~~ certainly allied himself with the Coetus faction of the Dutch kerk. Else how can be explained his sudden appearance among th Ulster Co. Van de Marks and their spirited Dutch daughter Catrina at the very time when the newly licensed ~~Domine Hendricus~~ Frelinghuysen, ~~faithfully carrying his illfated brothers' tragically fallen swords~~, had come to Marbletown and Rochester to preach "new light" and teach the catechism?

For at this time, ~~this same year of 1753,~~ ? this Joseph Coddington of N. J. heard his banns cried ~~called~~ the required 3 times in the Dutch church of Rochester whereupon he was married to Catrina, 2nd child of Jacob Van de Mark and Christina Van Garden of Marbletown. ~~Their marriage vows were said in Rochester.~~ Records show the groom as Joseph Coddington, j.v. of New Jersey.

This is the first written record of any Coddington in Ulster County; he then was about 25 as the Dutch reckoned male majority at that age.

The second came 8 months later when the name of Christopher Coddington also of N.J. was penned in Rochester church records as having married Dutch Maria Oosterhoudt; he is thought to have been a brother of our Joseph. This & Sons latter couple remained in Rochester and had numerous issue, the first 2 being named Ariaentje and Eyda.

Jos. and Catrina moved down to New Paltz about 1755, soon after the birth of their first child. In this French village they also had Sara, Jacob, Joseph jr., Maria, David, Benjamin, Elizabeth, Esther and Ann. Of these, the writer's lineage has been traced thru Jos jr, born 1768 in New Paltz where his father was village schoolmaster and voorleser.

(over)

It is interesting to note here that all children born to both Joseph and his brother Christopher from 1758 on were baptized with Eng. Bible names, not Dutch. Was Dutch Ulster County becoming Anglicized after all?

This certainly was true of thier Domines: - Frelinghuysen, Dirck Romeyn, and the Goeschius preachers ~~who~~ all of whom served Ulster County as Coetus pastors.

Codd

So Joseph and Catrina were wed and set up housekeeping in Rochester. They attended divine services here conducted by the Jersey Dom— ~~friend Rev.~~ Henricus Frelinghuysen (Jacob's bro) whose religious fervor surely warmed their hearts, at least, Joseph's; Catrina was less moved by this show of enthusiasm. (OVER) She had too much at Stake, in the potential loss of certain freedoms enjoyed ~~earlier~~ by Dutch women from the earliest settlement.

Perhaps Joseph became the Domine's assistant here helping with the catechism ~~where he could~~, for he made a good name for himself; ~~he may have worked~~ for income he may have ~~at~~ tend~~ing~~ed gardens or looms set up in cottage industries as did his Puritan forebear, John Coddington the weaver at Woodbridge 70 miles to the south; And probably put his hand to the plow in Van de Mark fields of Indian corn between Heidelberg sessions.

In 1755 their firstborn came along; she was christened Catrina for her mother, and was loyally received into the kerk by her grandparents Jacob and Christina Van de Mark, sponsors at the baby's baptism, Jan. 19.

This infant was still in her hooded cradle when her papa received the call "to come over into Macedonia" to help with the church down at New Paltz.

As the Dutch had ~~a~~ ever been more prolific with producing progeny than with ~~producing~~ persuading preachers to fill their pulpits, there had always been a perpetual shortage of ministers from the beginning. But from the earliest days a properly ~~designated~~ appointed voorleser could carry on limited divine services between visiting ministers or the appointments of a settled clergy, as we have seen above in the case of ~~appointed~~ Guiliam Bertholf. ~~In this the young Englishman at Rochester seemed promising as he was both pious and spoke Dutch.~~ appointed by Dom-Selyns.

Barent Vrooman was the first Dutch domine installed at New Paltz, 175 -53; With this appointment the Dutch language entered the pulpit here for the first time. And this tongue too would soon end unless a Dutch school be established, & its failure meant the demise of the Dut Ref. Ch. ~~for it battled now to hold back the Eng. culture~~.

Now, in 1755 New Paltz was between pastors. The call went out. The young Englishman at Rochester seemed promising as he was ~~both~~ pious, and prepared and spoke Dutch. Would he become the storied Hans (Petrus) ~~to~~ thrust his finger in the hole in the dike to keep back ~~the~~ the Eng. attempt at assimilation ~~culture~~ which threatened to flood Dutch culture & hence sweep away its Reformed Church? It now was becoming difficult to maintain a Dutch kerk in an Eng world as the City of New York was learning?

dd

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Soon after Rev. Vrooman took leave to use his ~~his~~ degree from the U. of Utrecht (more pietistic inclined than U. at Leyden) & his Classis credentials to promising places elsewhere, Joseph Coddington saddled a horse and rode the 20 miles down to the Wallkill Valley to learn what he could learn regarding the Macedonian summons. He may have been recommended by Rev. Henricus Frelinghuysen who sometimes supplied this pulpit.

Keeping an open mind and open heart, he may have learned more about this Huguenot village from a historical perspective than the present state of spiritual things, or of what could be expected ~~was promised~~ in a monetary way for a young man seeking the position of voorleser and schoolmaster.

Now New Paltz had become ~~was now~~ less French than Dutch, a fact no better illustrated than by the sale of Tebenin's Bible. In a will some 20 yrs. earlier, Jean Tebenin, the French schoolmaster, donated his property and his ~~the~~ Bible to the Walloon Church with the prescient ~~prophetic~~ request that should the French language cease to be used in New Paltz (the inference is as God intended) that his copy of the Geneva printed Bible be sold and the proceeds given to the poor.

That French Bible offered at public auction was now in the hands of a Hasbrouck, descendant of one of the original Patentees. For by now only the sons and grandsons of the Patentees inhabited ~~populated~~ the village of New Paltz.

The Dutch invasion, ~~less~~ by bloodless conquest of the ~~than by~~ marriage contract, had long infiltrated the surrounding countryside; Here they built ~~building~~ their huge ~~big~~ Dutch barns and smaller houses with divided doors, and blended ~~blending~~ in worship and tongue until the local language had become a hodgepodge of English, Dutch and French, with some Indian sign thrown in for clarity if all else failed in communication. A Dutch school was needed to straighten things out, to preserve the delicate balance of these 3 cultures.

Assimilation of tongue or ethnic background presented no real barrier to Joseph Coddington. Growing up as he did in heterogeneous

Codd

New Jersey, he had long rubbed shoulders with French Protestants who had met with the approval of Peter Minuit and Petrus Stuyvesant for settlement from earliest times, and with Scotch-Irish and German, Quakers and the Dutch. Many languages, several religious persuasions. (OVER) →

~~He~~ Joseph was to hear ~~the~~ this Walloon story in New Paltz. How fleeing persecution of the French kings they had come to the Dutch colony to pursue their mercantile interests in the more tolerant clime of New Amsterdam, and its environs, up and ~~dn~~ across the Hudson.

By 1663 a Walloon presence was felt in Ulster County in the persons ~~ofzDuBois~~ofBlanchan and his sons-in-law DuBois and Crispell, and a score of others settling old Wildwyck. These latter Huguenot exiles in particular had found temporary refuge earlier in the German Palatinate, mostly at Meinheim, before venturing down the Rhine to Rotterdam and embarking on the Gilded Otter and San Jan Baptiste for New Neth.

Later by a decade or more a contingent of these French settlers made one more move, their last before taking up permanent abode in the "Better Land" inevitably brought into view only at death's door. They left Dutch Kingston and Hurley to establish their own enclave, to preserve their own language, their preferred method of worship and the French translation of the Scriptures printed in Calvin's Geneva, and the general purity of their heritage, much as the English Pilgrims had done in Holland before taking ship by way of the Mayflower to America to really preserve their heritage in isolation.

A safe time after the last Esopus raids, Louis DuBois, the Wildwyck Walloon, and 11 other related Huguenots came to this fertile valley below the Shawangunk rampart and dickered with remaining Indians for a large tract along theWallkill. And paid for it. In hardgoods - 40 each of kettles, axes, adzes, and oars; 100 each of lead bars, knives, needles, and awls. In soft goods - many shirts and stockings, blankets and pieces of duffel cloth. Of miscellaneous - 1 keg of powder, 4 of wine, 1 measure of tobacco and 700 strings of wampum beads, both black and white. For nearly 40,000 acres, i.c

How was it that French exiles ~~fo~~ fleeing Louis XIV founded a Huguenot town, giving it the German name New Paltz, and that their Calvinist grandsons came to employ an Englishman of Puritan extraction who spoke and wrote Dutch to teach ~~40~~ 35 years in the only school in town run by the only church in town, the Dutch Reformed?

It soon became evident that New Paltz Walloons feared Louis XIV, with good reason. That these villagers, unlike many urbane Huguenots in other places, naturally resisted assimilation with the old national rival England in whose colony they now lived. At the same time they looked down their noses at Dutch clodhoppers, but still latched on their tongue for communication.

What was expected here? A rootlesser who was a diplomat, a saint, a preserver of the faith once delivered, a bridge, a church mouse?

144 square miles that reached from Rondout Creek right down to the banks of the Hudson River.

Well, it was more than that other Huguenot, Peter Minuet paid for Manhattan Island! ~~Furthermore the French gave the Indians the right to hunt and fish on these lands just like Chrisitans.~~ And it paid off in peace.

The real transaction then began when one the their number, Abraham Hasbrouck who had served once in the British army in England alongside ~~an~~ Edmund Andros appealed to his old military acquaintance, now Gov. Andros, for the real patent to their recently purchased Indian land.

These 12 Patentees, all literate farmers, then opened up Wallkill prairie lands that needed little clearing with forest ax except along the kill. From chests of goods brought from home, which may have ~~been~~ contained considerable resources, for most had derived from endangered prominent families in France if not the lesser nobility itself, they set up housekeeping in houses of log. But these long kept their counsel until after the English-French hostilities finally ceased in the upper colonies, for French Canada was altogether too near and Louis XiV was not far enough away by a long shot ~~for~~ as he was bent on Fr Protestant head hunting, even in America. And they wanted no reprisals in Europe on families still.

The first act of these settlers upon reaching the Wallkill ford was to sing a hymn, the ?? 137th Psalm: or 37th?? "Fret not thyself because of evil doers . . . Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed . . .The meek shall inherit the earth. . .A little that a righteous man hath is better than the riches of many wicked . . .Depart from evil, and do good; and dwell for evermore . . .And the Lord shall help them. . ."

Then the Frenchmen named their settlement. Die Pfalz, what else? Thier former place of refuge, Pfalz in Germany.

But they were a prudent lot, enough to construct at once a log fort on the higher ground, which was replaced in 1705 by a stone house complete with portholes for firing on ~~redskins~~ ~~Red~~ Savage foes or any other enemy. For Gov. Andros had granted the patent on condition a redoubt be built ~~for~~ as a retreat for protection.

Codd

~~To~~ In ~~this~~ the 20th century ~~moment~~ this structure is still called DuBois Fort; it never has been fired upon. In many ways the village that grew up around it remained a peaceful place. It never even had a resident lawyer until 1813 long after the original Patentees (and for that matter even late comer Joseph Coddington schoolmaster) rested in thier mossied graves.

Though the village bore a German name, the Patentees' own names were mostly French: - DuBois the Walloon negotiator of the Indian deed and ~~considred~~ acclaimed founder and his two sons by Trene, daughter of Hurley's miller Mattys Blanchan. The cultured Beviers; the well-educated LeFevres; Hugo Freer whose children a-typically married into Dutch families; old Christian Deyo ~~andxxx~~ the successful farmer and his son Pierre; Antoine Crispell; Hasbrouck the military leader and erstwhile army acquaintance of Gov. Andros, and his brother Jean the merchant.

These were and remained the ruling famlies in ~~Die Pfalz~~ New Paltz as late as 1823, the benefactors of an unique type of government ruled by the Duzine (12 elders) wherein was elected 1 representative from each of the Patentee families to govern the town.

It was this Duzine who appealed to Coddington for help with the church, ~~With~~ and perhaps the recommendations of the visiting ministers, the Frelinghuysen, brothers ~~and of pastor John H. Goetschius, both~~ the sons of the Jersey revivalist~~s~~ and strong supporters of the Coetus. But on the other ~~hand~~ side ~~there~~ was of the Conferentie, Domine Mancius, who fiercely claimed this Wallkill church, one of the 39 daughter churches he and old Domine Vas had organized. Therein lay the burr under the saddle ~~of~~ discomfort.

For this reason relations with the Kingston church had not been entirely amicable. [~~NOT org. until 1764~~] The Conferentie claimed that some New Paltz clergy held dubious if not fraudulent credentials, meaning they had not gone to Amsterdam to be ordained by the Classis and therefore had no right to administer

66. Split in 1767 at b.g. Owl Ch.

Holy Communion. To which New Paltz spokesmen in the sons of Bevier and Hasbrouck testily replied it was indeed ~~az~~ an independent ~~from~~ ~~consistory~~ congregation from the days of the French clergy, and had its own legally elected consistory, thank you. — It could vote it's own pastor.

K. ~~The charges were partly true.~~ ~~Pastor~~ John H. Goetschius (1750-52) who temporarily supplied the pastorate for instance. He had been "irregularly" ordained in America, by ~~revivalists~~ ____

It would behoove ~~the proposed~~ this prospective voorleser Coddington to quickly ascertain which side the Duzine and God was on, and walk circumspectly in these locally troubled waters. But would he? because ~~[illegible]~~? he was only (23) young and short of experience & wisdom?

When Coddington reached the Wallkill ~~crossing~~ he ~~left~~ swam his horse at dusk ~~behind~~ the scow crossing. ~~at a convenient place and took the scow over,~~ He most wanted to see the Walloon church in the south ~~part~~ end of the village before full darkness settled ~~in.~~ down.

It was not hard to locate, for the village was small; primarily a single street of some 20 stone dwellings. It was always to remain~~ed~~ small in Joseph's day. Even as late as 1820 ~~when~~ after he had long passed on it consisted of only 20 dwellings, 2 each of stores, hotels, cake and beer shops, and one ~~each of~~ blacksmith shop, a schoolhouse and church. But by the date of Joseph's death around 1800 the one church had been rebuilt replacing the old French church, and the one schoolhouse had been relocated and rebuilt from the stones of this same old French church dismantled.

It was these quaint ~~structure, the~~ French church, four-square as the Gospels, which captured Coddington's attention, for here would rest his duties as voorleser and schoolmaster, the ~~job~~ tasks that usually went together like Paul and Silas, or ~~better like~~ at least like pork and ~~fried~~ cabbage. And the Dutch school was essential to insure the future of the Dutch language, the preferred tongue of the Lord and the righteous.

Constructed in 1720 of stone to replace the temporary log one, it ~~was~~ had been called ~~then~~ the "house of prayer" in these early days of the two French ministers to serve here until ____. For these earnest Huguenots like the Puritans of New Eng. disliked the word "church"; it was

more Protestant to speak of the meeting house, or the Lord's house.

Only 32 feet square, it reflected the religious shape of the French preference, not the Popish rectangle with center aisle leading to the altar, for Rectangular had become suspect. The Dutch themselves leaned toward the hexagonal or octogonal floor plan; and the Petrine ___ the ~~ubiquitous~~ cock weathervane on the cupola. A visual reminder that the Apostle Peter altogether too frail in his hour of testing thrice denied his Lord; ~~a solemn warning indeed~~.

Stepping back into the gathering shadows to survey the mossied hip roof crowned with its cupola, ~~he~~ Joseph noted the ubiquitous cock weathervane. A solemn warning to those who turn back on the Lord. Feed my sheep, the Lord told Peter.

Passing somberly the burial plots of the original Patentees to the stoop porch supported by 2 posts, he swung to the single door on its iron hinges.

The small paned windows admitted little light. Everything was small; Pews for 50 or 60 at best. From 3 sides pews faced a pulpit centered on the south wall. Here would stand the domine, the real man of God, with the Word of God. Or himself the voorleser in the frequent absence of the domine for the church ~~xxxxxxxxx~~ over on the ~~nearby~~ Shawangunk rampart was to share him as pastor; over there was the parsonage. Here in New Paltz the pastor ~~was to have~~ had only a "prophet's chamber". OK

He peered at the adzed beamed ceiling, and into the dark opening of the cupola. Only a small man like himself could shinney up the ladder to blow the horn for meeting or sound the red alarm. Or maybe the brave boy he would have some day, for his Catrina hoped for a Jos. jr.

He turned back to the open door. Candle sconces now darkened even when lit would reveal little of the walls, or of the wide planking in the pine flooring. How could schoolchildren read their letters on dark winter days, or see to cipher their numbers?

But despite its severity in appearance and its smallness, Joseph was quietly elated. Here a man could serve God and His people, long the desire of his heart. Now would he stand the test of the Duzine examination? Did he know the Bible and the Canons of Dort? Could he read and write well in two languages? Could he recite prayers appropriate for both a public congregation and the privately ill? Was he able to insturct the sick in the way of salvation, to comfort them, and help them prepare to die and that willingly? Did his voice qualify to line Psalms in the traditional way? Was his theology correctly Calvinist, and would his conversion experience pass muster?

Out in the dark he quickly mounted and rode up the street to a stone ~~house~~ buildings; for his wife's Van de Mark kin out in the country across the kill had told him where to locate the ~~Hasbrouck house~~ tavern. for lodging. His body ached for much needed rest and food before reporting on the morrow for a meeting with the Duzine at the Old Fort. The ruling Duzine of uncertain church loyalties.

A day or so later he had the confirmation of his appointment ~~in~~ ~~his saddlebag~~ to this village of no pastor and no parsonage in his saddlebag. ~~He and~~ Aboard the scow and his horse tied to it behind, he crossed the Wallkill.

He sped up the Shawangunk rampart on ~~"Beauti~~ "beautiful feet", the ones the O.T. poet talked about, "How beautiful upon the mountains are the feet of him that bringeth good tidings ....."

But old dobbin merely plodded all the way uphill to Catrina and the baby daughter in Rochester.

Joseph, the new voorleser, chorister, and schoolmaster of New Paltz, worried not a whit about the modest quarters assigned them. He had secured a roof for 3 Coddington heads. His Lord had less.

Catrina had little objection to leaving parents Jacob and Christina Van de Mark to their Mormel cheese and butter, for if she ever entered another Dutch cowbarn it would be ~~one~~ too ~~many~~ soon, Her papa had half-teased her then and said now he would have to buy a slave to take her place at the milk stool & churn like one bought at auction, by Uncle Thomas.

Well! Anyway she and Joseph would be scarcely more than a score of miles from the homestead and her brothers and sisters and the rollicking good times they ~~had~~ had always shared in winter sleighs and summer strawberry outings. Besides, she had kin ~~New Paltz~~ down in the valley; her papa's dear departed Uncle Aug had taken up land there before she had been born. ere she saw the light of day. In ~~the~~ 2 ~~or~~ and 3 generations ~~since~~, her many cousins had swelled the Dutch influence both in numbers and in ~~the~~ church memberships at New Paltz. Wasn't it jolly that 4 of her girl cousins joined that church ~~of~~ during Dom. Goetschius' recent ministry on the very same day - Jacomyntie, Catrina named as herself, and twins Leah and Rachel - all on "confession of faith", whatever that meant! With cousins across the kill, it was not like being severed from the warmth of family connections forever.

But the one thing she would not take her woodenchest to New Paltz in ~~the loaded cart to New Paltz~~ was her own Rochester church certificate, to transfer her own membership to the Walloon church~~. Let Joseph do as he wished~~. whatever Joseph was going to do with his. Had ~~it~~ the Walloon church really become orthodox Dutch Reformed? Anyway, her ~~papa~~ Mama thought it prudent to wait; the French had different views about women. ~~regardless of what Joseph chose to do.~~ From the beginning both parents ~~had~~ ~~Papa Jacob~~ held some reserve about the whole venture, ~~for he had~~ Papa even bellowed upon receiving the intelligence of their proposed departure, "Go *where*, on *what* stipend?" He ~~much preferred~~ was not shy to say they should stay among the cowbarns and the great Butterfield grazing lands ~~of profit and plenty~~ to hear in peace & plenty the grandchildren coming one ~~in peace & plenty~~

[illegible] before [illegible] the baby from another [illegible]

Some misgiving may have filled her own flaxen head as she held a fussy baby on her hip and watched the family help dear Joseph with loading the borrowed ox cart with her chest of linens, his chest of books, ~~and~~ a crate of chickens ~~and~~ a rush bottom chair, and the hooded cradle.

Perhaps the distaff ~~female~~ kin had ~~an~~ a more compassionate inkling that hard times were just around the bend, the last one before New Paltz village came into view, for ~~sister and~~ aunts and cousin tucked in little extras, a homespun linen sheet, a smoked ham, some woollen diapers.

Cover →

15 year old brother Sylvester ~~had elected~~ ~~been~~ was spared by ~~her~~ papa to go down with them to help along the way. ~~bring back the ox cart.~~ With precious shelled corn in his pocket and a stout stick he ~~would~~ drove ~~a~~ the pair of burrowing shoats and be as useful going down the valley as well as bringing the ox cart back. ~~back.~~

The rough path that passed for a road managed to ~~break~~ ~~crack~~ weaken an axle ~~along the way~~ in a particularly bad place which necessitated a stop over at cousin Abraham's place for repairs. She was glad to ~~meet~~ see the cousins again, and even more grateful when ~~well-to-do~~ ~~fixed~~ up & coming Abraham promised them a cow in the spring after the ~~cow~~ heifer ~~had calved.~~ freshened. He could afford it; he even owned 11 slaves in 1790 to tend his great holdings. Besides, all the Van de Marks here were strong supporters of the New Paltz church and heartily approved of the Coddington appointment even if papa Jacob did not.

To her dying day Catrina was never to forget her humble ~~unnoticed~~ entrance into the village, near dusk as they got away late from the cousins who also added their ~~offerings~~ generous gifts to the repaired cart, despite the drought that season. so much so that Catrine teased, Stop, you'll break the axle again! ~~Turnips and~~ Undersized cabbages, ~~melons~~ for rain had been withheld that summer and some new gourd dippers, a few [illegible] potatoes. They promised to bring such dry well-fermented in a keg of cider ~~when~~ Fall apples ~~were picked~~ came to fullness.

~~It~~ She wondered if they looked like Dutch clodhoppers enroute to their own place in the north end to the few children playing in the village street — she bedraggled after 2 days on the cart with the ~~sleeping~~ fretful baby, Joseph silent, lost in thought astride their only horse, and Sylvester manfully straggling ~~tagging along~~ behind with ~~squealing~~ uncooperative lean porkers.

They were loaded to the gills. Not so much as another fresh doughnut could be added to their freight.

The goodbyes were stiff and awkward. She was the first to leave the family nest; except for Gysbert who had briefly served as drummer and had been discharged from the army at age 14!

They started out with the top heavy load poor as Job but also much like Abraham called to go out not knowing whither he went.

Wait! The screech came from Catrina's seven year old sister. In her hand Sarah came flying, all yellow-stockinged legs like a scrawny pullet, carrying the birch broom. She handed it over lips trembling, much as a very young soldier would surrender his sword after an ignominous defeat.

In compassion Catrina, handing the baby up to Joseph mounted alongside on the only horse they owned, ~~and~~ scrambled from the cart to catch her baby sister to her ~~bosom~~. own wrenching heart.

It broke the tension, and they all had a good cry, with much purple apron mopping of copious tears. Joseph and the rest of the men up from the barns all ~~eagerly~~ bravely mingl~~ing~~ed together like ~~happy~~ robust harvesters about to sit down the laden board of country goodness in thanksgiving to God and the bounty of nature. Joseph then propped up the forgotten broom at the tailgate. Was it a sailess mast.to this old scow of a boat? ¶Then they headed out to the open seas of the untried and unknown, much as their ancestors had done in crossing the wide Atlantic.

(back)

linger ~~dally~~ before — spare the baby from another lurching hour

Joseph wanted to ~~pause at~~ the French church, but she urged the ox on, to

52

¶ She dreamily recalled ~~on~~, ~~remembering~~ the well known family stories with which all the descendants of old Wildwyckers were regaled ~~with~~ to let them know what "the olden days" truly meant. Among these ~~were the~~ heroic tales were those of Louis DuBois who lived in ~~the~~ Wildwyck in the days of her great grandparents—Harmon the woodcutter and the Flying Angel, of Thomas Van de Mark the Papist, and of deacon ALBERT Ablert Gysbertsen the magistrate, all of whom knew the Wallon well as the Louis whose wife was threatened with Capt. Broadhead's bear knife; the Louis whose ~~wife~~ Trene and 3 children were captured by Esopus the day old Niew Dorp, ~~now Hurley~~, was fired to an ash heap by the same marauders; the Louis who himself later that year fended off singly handed 3 ambushing Indians with a piece of palisade he carried to beat the bushes IN ~~if~~ dark woods while ~~in search of~~ searching for his strayed cattle. This was Louis the founder of New Paltz, her new home.

Joseph rode alongside then and told her about which of the Duzine lived in which house they were passing in the gloam. She removed her dust cap and glanced discreetly and enviously at the elegant stone houses.

Oh, they were something to behold these commodious dwellings, as became the descendants of the Patentees of means!

First was the house with J.H. plainly initialed in iron above the door. The house of Jean Hasbrouck the merchant now long gone, but not his 3 floors of storage and store shelves of wonderful merchandise — imported bolts of cloth and chinaware, exotic spices and tea, and Lord knew what all. still being offered by the new merchant. Joseph spoke in low tones. The living rooms which he had seen on his other trip ~~had~~ held Queen Anne furniture, gate-leg tables, and slat-back chairs, one for everyone. Imagine!

~~Then came Deyo's. Like Freer's up the street it was typical of the others - small casement windows, large beehive chimneys, steep pitched roofs, a windowed attic.~~

After Deyo's, They paused the merest moment before DuBois, ostensibly to let the ox ~~rest a moment~~ adjust its chaffing yoke. She knew better. Joseph wanted her to see the iron figures dating the old fort. ~~See~~ There on the east end — 1705. The house still had portholes and a cellar great enough to quarter troops if necessary. A new generation DuBois lived here, comfortable as a Lord before his great fireplace.

Bevier's place had a cellar kitchen, and a hand dug well with a long well sweep now being manned by a Negro servant. She would have overlooked ~~this~~ dusky ~~missed the well operator had~~ figure had it not been wearing a white kerchief. Another servant inside the house was placing lighted candles. Wonder of wonders! She could count the pale yellow panes. A 30 paned window in the living romm, and a 10 paned transom over the door! Such luxury ~~when the~~ as England had placed a heavy tax on glass! Talk about extravagance!

Someone moved in the deepening shadows of the drought stricken herb garden at the Abraham Hasbrouck place. First off Joseph mentioned, a touch enviously, she thought, the Dutch writing table with mother-of-pearl inlay inside that house. His own writing tables had always been planed pine and not overly smooth.

containing the schoolmaster's French Bible
There too was a Bible box which Daniel the present resident had bought at auction. That's why we're here, Catrina, she heard her husband explain softly. The French language has gone the way of all flesh ~~.~~ to its doom.

Admittedly worldly, in yearnings she was more interested ~~the~~ in the Hasbrouck's living room of seven doors, for goodness' sakes! And the winged chairs, and tiled fireplace above which gleamed chestnut beams. Their cellar kitchen was the center of village social life. She was about to ask if they frolicked at dancing here, (OVER) ~~when~~ Joseph halted the ox before their own place in the darkness.

It was hard to make out. Small, certainly. In need of whitewash probably, or it would have appeared more visible in the early darkness.

Joseph carried the hooded cradle up the ~~short~~ dry weedy flagstone ~~walk~~ path. She struggled along behind with the baby ~~and a candle~~ the flashpan with its in one arm, and in the other a ~~pan of glowing embers from the cousins' farm.~~ some candles and ~~the~~ tender box. Sylvester brought up the skinny shoats.

The candles caught and flared. She knew the house like the palm of her hand. Typically Dutch country. One room, its thick limestone walls ~~once~~ plastered, now grey. One batten door of 2 halves to keep children in and chickens out. Two tiny shuttered windows on strap hinges that had seen better days. Plank floor in need of sanding. An elevated bed niche by the small
No kaas; just wooden pegs all around to hang clothes.
unadorned fireplace. Up above the peeled ceiling beams, an attic; down 2 steps, a cellar with earthern floor; both scarcely bigger than ~~a bread box~~ the flour bins up home. To the side, a frame lean-to scullery for storage.

Solemnly Joseph went outside to take care of the ~~exhausted~~ crated thirsty chickens, ~~in their crates~~, and to secure the pigs for the night if enough split railings were ~~available~~ could be located to ~~make~~ repair a temporary holding pen.

There was no need for her to go out to know the exterior of the house. She knew ~~it.~~ that kind well. Walls of mixed limestone and fieldstone chinked with crumbling mortar as someone had long ago skimped on hair binder.

when ~~jacob~~ JOSEPH mentioned the LOws in residence at this northernmost Patentee stone, for Johannes M.Low had married a FREER.. The Freer house had small casement windows, large beehive chimneys, steep pitched roofs, and a windowed attic. From this upper window a lad silhouetted by candlelight leaned on the sill and was wonderfully singing at the top of his lungs. He was 8 and his name was Simeon. ~~jacob~~ JOSEPH chuckled. He would be a handful, he was of the opinion.

Hand-split pine shingles. A hollowed out log gutter to catch rain water if it ever fell again and run it down to a wooden barrel to save on the shallow ~~uncertain~~ ~~well~~ supply. of a hand dug well surely going dry this droughty year.

But she did go out to the cart. To get the birch broom.

Nothing wrong here that a Dutch scrubbing and a bucket of whitewash and a good stiff brush ~~and much elbow grease~~ couldn't improve. ~~solve~~. Draw curtains for the bed niche from the linen length Aunt GEESJEN gave as a going-away present.... ~~donated~~ . . . .

With the broom she attacked the worst of the cobwebs, then ~~and~~ swept clear the ancient tavern-like table discarded by former inhabitants. ~~residents~~.

She laid a fire; the grains of powder ~~caught~~ in the [illegible] ignited the small wood. Joseph and Sylvester would want supper as soon as the shoats were safe. & flush and milk, the portent of the future

~~safe.~~ The writer has experienced this identical street Catrina and Joseph drove that day by ox cart in 1755. I spent a week in New Paltz in 19 to do research for this narrative, and frequently strolled this shaded lane ~~street~~ between long sessions at the historical archives.

Now called Huguenot Street, it has been preserved as a National Historic Site. It is known as ~~called~~ "The Oldest Street in America with its Original Houses".

Little has been altered, except the square Fr. church of stone, demolished in 1773, has ~~to be~~ been carefully reconstructed by descendants of ~~in~~ the 20th century. Moved 60' from the original foundation, it is situated on the south side of the tiny Huguenot burying ground.

But 5 of the 6 original stones houses remain virtually unchanged, except for some enlargement here and there since the 1690's to accomodate later descendants who continued to live here for generations. Even some of the furnishings are the originals.

It is awesome to walk quietly on a May day under great old trees but recent ~~be~~ by comparison ~~placing the first~~, and enter these same ancient houses and touch their furnishings that knew the sight and touch of your own people who had arrived here to this village 237 years earlier as English schoolmaster — and voorleser, with his ~~and a~~ Dutch wife ~~and mother of 11~~, both to occupy & die as God willed to contribute & as they could ~~to~~ the growth of America.

Who could easily surrender these freedoms?

An Englishman from New Jersey, one allied with the Dutch *revivalist* movement! What would Domine Mancius who detested revivalists think? And that Domine of the mother *kerk* would be sure to hear her vows, as this newly installed Domine Jacob Frelinghuysen was not yet ordained, only licensed, and that only provisionally by the Classis of Amsterdam.

But many a Dutch family along the Hudson had not resisted the Great Awakening like some in more prosperous New York City and Long Island, the more sophisticated already Anglicized ones. These farmers and cheese makers, weavers and carpenters of the Highlands were, however, captivated by the movement of spiritual renewal; were enamored with pietism, calling to their pulpits many a Jersey Dutch revivalist. Such were the Domines Frelinghuysens to the Mormel cheese people. Some of these brothers supplied the New Paltz congregation on occasion. And had not Van de Mark kin at this place been touched by revival fires, and four of their daughters all joined that church on the same April day?

This young man of Catrina's was a most serious youth of somber mein and Puritan extraction. A singularly religious man with dreams of becoming - of all things Dutch! - a *voorleser*! A doorkeeper in the house of the Lord! And *almost* Domine! Would this keep him poor as a church mouse, as her parents warned?

But Catrina was adamant. No matter, when the heart beckoned. She hired out as indoor domestic to a neighboring Dutch family with more shillings than windmills. Fancy petticoats all Dutch girls adored cost more money than frugal papas in the cowbarns were willing to subsidize. Especially the green ones, trimmed with *French* lace.

She wanted to shuck the linsey-woolsey shapeless gown and wooden clogs worn to the cowbarns for milking chores. She was tired of the cowbarn stench, too. Leather shoes with small silver buckles were more to her liking, to be worn every day, not just Sabbath. And gardens of lilies and tulips to tend, not turnip patches. And maybe a *china* cup of *British* tea on winter afternoons sitting in a parlor wing chair in a splash of sun. Life with an Englishman could not be all bad.

On a cold day, 18 February, 1753, supply domine Mancius heard Catrina Van de Mark and Joseph Coddington repeat their marriage vows at nearby Rochester, for now her parents affiliated with the Frelinghuysen *kerk*, since that pietist pastor had come to serve that congregation.

After the marriage, Joseph Coddington the groom was to realize that call as *voorleser*, down in the Wallkill Valley at the village of New Paltz. The Huguenot village which had gone Dutch as the Dutch themselves, at least in worship and in language. The village founded by one Louis DuBois the Walloon, neighbor of Harmon the woodcutter and the Flying Angel in old Wildwyck.

Joseph spoke Dutch well, and taught two generations of Huguenot children at this village in that language. Never again was New Paltz to employ a village schoolmaster who taught as many terms as he who married the country Dutch girl, Catrina Van de Mark. For 35 years and more, he taught the three R's and the Heidelberg Catechism, from 1755 to nearly the end of the century.

But for Catrina his wife, French lace would be hard to come by. Even in a French village.

#

So Joseph Coddington and Catrina Van de Mark were wed and set up housekeeping in Rochester. They attended divine services here conducted by the Jersey Domine, Henricus Frelinghuysen (Jacob's brother) whose religious fervor surely warmed their hearts. At least, Joseph's; Catrina was less moved by this show of religious enthusiasm. She had too much at stake, in the potential loss of certain freedoms enjoyed by Dutch women from the earliest settlement.

Perhaps Joseph became the Domine's assistant here helping with the catechism, for he made a good name for himself. For income he may have tended gardens or looms set up in cottage industries as did his Puritan forebear, John Coddington the weaver, at Woodbridge 70 miles to the south; and probably put his hand to the plow in Van de Mark fields of Indian corn between Heidelberg sessions.

In 1755 their firstborn came along; she was christened Catrina for her mother, and was loyally received into the *kerk* by her grandparents Jacob and Christina Van de Mark, sponsors at the baby's baptism, January 19.

This infant was still in her hooded cradle when her papa received the call "to come over into Macedonia" to help with the church down at New Paltz.

As the Dutch had ever been more prolific with producing progeny than with persuading preachers to fill their pulpits, there had always been a perpetual shortage of ministers from the beginning. But from the earliest days a properly appointed *voorleser* could carry on limited divine services between visiting ministers or the appointments of a settled clergy, as we have seen in the case of Guiliam Bertholf appointed by Domine Selyns.

Barent Vrooman was the first Dutch domine installed at New Paltz, 1753-54; with this appointment the Dutch language entered the pulpit here for the first time. And this tongue, too, would soon end unless a Dutch school be established, and its failure meant the demise of the Dutch Reformed Church.

Now in 1755 New Paltz was between pastors. The call went out. The young Englishman at Rochester seemed promising as he was pious and prepared, and spoke Dutch. Would he become the storied Hans to thrust his finger in the hole in the dike to keep back English attempts at assimiliation which threatened to flood Dutch culture and hence sweep away its Reformed Church? It now was becoming difficult to maintain a Dutch kerk in an English world as the city of New York was learning.

Soon after Rev. Vrooman took leave to use his degree from the University of Utrecht and his Classis credentials to promising places elsewhere, Joseph Coddington saddled a horse and rode the 20 miles down to the Wallkill Valley to learn what he could learn regarding the Macedonian summons. He may have been recommended by Rev. Henricus Frelinghuysen who sometimes supplied this pulpit.

Keeping an open mind and open heart, he may have learned more about this Huguenot village from a historical perspective than the present state of spiritual things, or of what could be expected in a monetary way for a young man seeking the position of voorleser and schoolmaster.

Now New Paltz had become less French than Dutch, a fact no better illustrated than by the sale of Tebenin's Bible. In a will some 20 years earlier, Jean Tebenin, the French schoolmaster, donated his property and his Bible to the Walloon Church with the prescient request that should the French language ceased to be used in New Paltz

(the inference being, as God intended) that his copy of the Geneva printed Bible be sold and the proceeds given to the poor.

That French Bible offered at public auction was now in the hands of a Hasbrouck, descendant of one of the original Patentees. For by now only the sons and grandsons of the Patentees inhabited the village of New Paltz.

The Dutch invasion, by bloodless conquest of the marriage contract, had long infiltrated the surrounding countryside. Here they built their huge Dutch barns and smaller houses with divided doors, and blended in worship and tongue until the local language had become a hodgepodge of English, Dutch, and French, with some Indian sign thrown in for clarity if all else failed in communication. A Dutch school was needed to straighten things out, to preserve the delicate balance of these three cultures.

Assimilation of tongue or ethnic background presented no real barrier to Joseph Coddington. Growing up as he did in heterogeneous New Jersey, he had long rubbed shoulders with French Protestants who had met with the approval of Peter Minuit and Petrus Stuyvesant for settlement from earliest times, and with the Scotch-Irish and German, the Quakers and the Dutch. Many languages, several religious persuasions.

How was it that French exiles fleeing Louis XIV founded a Huguenot town, giving it the German name New Paltz, and that their Calvinist grandsons came to employ an Englishman of Puritan extraction who spoke and wrote Dutch to teach 35 years in the only school in town run by the only church in town, the Dutch Reformed? What was expected here? A voorleser who was a diplomat, a saint, a preserver of the faith once delivered, a bridge, a church mouse?

This Englishman, Joseph Coddington, was to hear the Walloon story in New Paltz. How fleeing persecution of the French kings they had come to the Dutch colony to pursue their mercantile interests in the more tolerant clime of New Amsterdam, and its environs up and across the Hudson.

By 1663 a Walloon presence was felt in Ulster County in the persons of Blanchan and his sons-in-law DuBois and Crispell, and a score of others settling old Wildwyck. These latter Huguenot exiles in particular had found temporary refuge earlier in the German Palatinate, mostly at Meinheim, before venturing down the Rhine to Rotterdam,and embarking on the *Gilded Otter* and *San Jan Baptiste* for New Netherlands.

Later by a decade or more a contingent of these French settlers made one more move, their last before taking up permanent abode in the "Better Land" inevitably brought into view only at death's door. They left Dutch Kingston and Hurley to establish their own enclave, to preserved their own language, their preferred method of worship, and the French translation of the Scriptures printed in Calvin's Geneva, and the general purity of their heritage, mugh as the English Pilgrims had done in Holland before taking ship by way of the *Mayflower* to America to really preserve their heritage in isolation.

A safe time after the last Esopus raids, Louis DuBois, the Wildwyck Walloon, and 11 other related Huguenots came to this fertile valley below the Shawangunk rampart and dickered with remaining Indians for a large tract along the Wallkill. And paid for it. In hardgoods - 40 each of kettles, axes, adzes, and oars; 100 each of lead bars, knives, needles, and awls. In soft goods - many shirts and stockings, blankets and pieces of duffel cloth. Of miscellaneous -

1 keg of powder, 4 of wine, 1 measure of tobacco and 700 strings of wampum beads, both black and white. For nearly 40,000 acres, i.e. 144 square miles that reached from Rondout Creek right down to the banks of the Hudson River.

Well, it was more than that other Huguenot Peter Minuet paid for Manhattan Island!

The *real* transaction then began when one of their number, Abraham Hasbrouck who had served once in the British army in England alongside Edmund Andros appealed to his old military acquaintance, now Gov. Andros, for the *real* patent to their recently purchased Indian land.

These 12 Patentees, all literate farmers, then opened up Wallkill prairie lands that needed little clearing with forest ax except along the kill.

From chests of goods brought from home, which may have contained considerable resources, for most had derived from endangered prominent families in France if not the lesser nobility itself, they set up housekeeping in houses of log. But these long kept their counsel until after the English-French hostilities finally ceased in the upper colonies, for French Canada was altogether too near, and Louis XIV was not far enough away by a long shot as he was bent on French Protestant head hunting, even in America. And they wanted no reprisals on their families still in Europe.

It would become evident in the French-and-Indian war looming on the horizon that the New Paltz Walloons feared the Louis kings, with good reason. Moreover these villagers, unlike many urbane Huguenots in other places, resisted assimilation with the old national rival England in whose colony they now lived. At the same time they looked down their noses at Dutch clodhoppers, but still latched on to their tongue for communication.

The Walloons were not an untroubled people.

But their first act upon reaching the Wallkill ford was to sing a psalm, the 37th:

> Fret not thyself because of evil doers . . . Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed . . . The meek shall inherit the earth. . . A little that a righteous man hath is better than the riches of many wicked . . . Depart from evil, and do good; and dwell for evermore . . . And the Lord shall help them . . .

Then the Frenchmen named their settlement; Die Pfalz, what else? Their former place of refuge, Pfalz in Germany.

But they were a prudent lot, enough to construct at ~~one~~ ONCE a log fort on the higher ground, which was replaced in 1705 by a stone house complete with portholes for firing on savage foes, or any other enemy. For Gov. Andros had granted the patent on condition a redoubt be built as a retreat for protection.

In the 20th century this structure is still called DuBois Fort; it never has been fired upon. In many ways the village that grew up around it remained a peaceful place. It never even had a resident lawyer until 1873 long after the original Patentees (and for that matter, even late comer Joseph Coddington, schoolmaster) rested in their mossied graves. JOSEPH'S OWN ATTORNEY ONCE WAS N.Y. ITINERANT AARON BURR, GRANDSON OF JONATHAN EDWARDS.

Though the village bore a German name, the Patentee's own names were mostly French: - DuBois the Walloon, negotiator of the Indian deed and acclaimed founder, and his two sons by Trene, daughter of Hurley's miller Mattys Blanchan. The cultured Beviers; the well-educated Le Fevres; Hugo Freer, whose children a-typically married into Dutch famliies; old Christian Deyo, the successful farmer and his son Pierre; Antoine Crispell; Hasbrouck, the military leader and erstwhile army acquaintance of Gov. Andros, and his brother Jean, the merchant.

These were and remained the ruling families in New Paltz as late as 1823, the benefactors of an unique type of government ruled by the Duzine (12 elders), wherein was elected one representative from each of the Patentee families to govern the town.

It was this Duzine who appealed to Coddington for help with the church, and perhaps THROUGH the recommendations of the visiting ministers - the Frelinghuysen brothers, sons of the Jersey revivalist and strong supporters of the Coetus. Then, on the other side, was Domine Mancius of the Conferentie, who fiercely claimed this Wallkill church as one of the 39 daughter churches he and old Domine Vas had organized. Therein lay the burr under the saddle of discomfort!

For this reason relations with the Kingston church had not been entirely amicable. The Conferentie claimed that some New Paltz clergy held dubious credentials. Meaning they had not gone to Amsterdam to be ordained by the Classis, and therefore had no right to administer Holy Communion. To which New Paltz spokesmen in the sons of Bevier and Hasbrouck testily replied, it was indeed an independent congregation from the days of the French clergy, and had its own legally elected consistory, thank you! It could vote~~s~~ its own pastor.

The charges were partly ~~ture~~ TRUE. John H. Goetschius for instance, who supplied the pastorate 1750-52, had been "irregularly" ordained in America. By revivalists.

It would behoove this prospective voorleser Joseph Coddington to quickly ascertain which side the Duzine and God was on, and walk circumspectly in these locally troubled waters. But would he? He was only in his mid-twenties, and short of experience and wisdom?

When Coddington reached the Wallkill, he swam his horse at dusk at the scow crossing. He most wanted to see the Walloon church in the south end of the village before full darkness settled down.

It was not hard to locate, for the village was small; primarily a single street of some 20 stone dwellings. It was always to remain small in Joseph's day.

Even as late as 1820 after he had passed on, it consisted of only 20 dwellings, and 2 each of stores, hotels, cake and beer shops, and one blacksmith shop, a schoolhouse and church.

It was the quaint French church, four-square as the Gospels, which captured Coddington's attention, for here would rest his duties as voorleser and schoolmaster, the tasks that went together like Paul and Silas, or, at least, like pork and cabbage. And this Dutch school was essential to insure the future of the Dutch language, the preferred tongue of the Lord and the righteous at this place.

Constructed in 1720 of stone to replace the temporary log one, it had been called the "house of prayer" in those early days of the two French ministers to serve here until ___ . For these earnest Huguenots like the Puritans of New England disliked the word "church"; it was more Protestant to speak of the meeting house, or the Lord's house.

Only 32 feet square, it reflected the religious shape of the French preference, not the Popish rectangle with center aisle leading to the altar, for rectangular had become suspect. The Dutch themselves leaned toward the hexagonal or octogonal floor plan; and the Petrine symbol, the cock weathervane on the cupola. A visual reminder that the Apostle Peter, altoghether too frail in his hour of testing, thrice denied his Lord.

Stepping back into the gathering shadows to survey the mossied hip roof crowned with its cupola, Joseph noted the ubiquitous cock weathervane. A solemn warning to those who turn back on the Lord. Feed my sheep, the Lord told Peter, and this humble schoolmaster standing there.

Passing somberly the burial plots of the original Patentees to the stoop porch supported by two posts, he swung to the single door on its iron hinges.

The small paned windows admitted little light. Everything was small; Pews for 50 or 60 at best. From three sides pews faced a pulpit centered on the south wall. Here would stand the domine, the real man of God, with the Word of God. Or himself the voorleser in the frequent absence of the domine, for the church over on the Shawangunk rampart was to share him as pastor. Over there was the parsonage. Here in New Paltz the pastor had only a "prophet's chamber".

He peered at the adzed beamed ceiling, and into the dark opening of the cupola. Only a small man like himself could shinney up the ladder to blow the horn for meeting,or sound the red alarm. Or maybe the brave boy he would have some day, for his Catrina hoped for a Joseph, jr.

He turned back to the open door. The darkened candle sconces even when lit would reveal little of the walls, or of the wide planking in the pine flooring. How could schoolchildren read their letters on dark winter days, or see to cipher their numbers?

But despite its severity in appearance and its smallness, Joseph was quietly elated. Here a man could serve God and His people, long the desire of his heart. Now would he stand the test of the Duzine

examination? Did he know the Bible and the Canons of Dort? Could he read and write well in two languages? Could he recite prayers appropriate for both a public congregation, and the privately ill? Was he able to instruct the sick in the way of salvation, to comfort them and help them prepare to die, and that willingly? Did his voice qualify to line Psalms in the traditional way? Was his theology correctly Calvinist, and would his conversion experience pass muster?

Out in the dark he quickly mounted and rode up the street to s stone building, for his wife's Van de Mark kin out in the country across the kill had told him where to LOCATE ~~coate~~ the tavern for lodging. His body ached for much needed rest and food before reporting on the morrow for a meeting with the Duzine at the Old Fort. The ruling Duzine of uncertain church loyalties.

A day or so later he had the confirmation of his appointment to this village of no pastor and no parsonage in his saddlebag. Aboard the scow with his horse tied to it behind, he crossed the Wallkill.

He sped up the Shawangunk rampart of "beautiful feet", the ones the Old Testament poet talked about, "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . ."

But old dobbin merely plodded all the way uphill to Catrina and the baby daughter in the Mormel cheese country.

Joseph, the new voorleser, chorister, and schoolmaster of New Paltz, worried not a whit about the modest quarters assigned them. He had secured a roof for three Coddington heads. His Lord had less.

Catrina had little objection to leaving parents Jacob and Christina Van de Mark to their Mormel cheese and butter, for if she ever entered another Dutch cowbarn it would be too soon. Her papa had half-teased her then and said now he would have to buy a slave like one bought at auction by Uncle Thomas, to take her place at the milk stool and churns.

Well!

Anyway, she and Joseph would be scarcely more than a score of miles from the homestead and her brothers and sisters, and the rollicking good times they had always shared in winter sleighs and summer strawberry outings. Besides, she had kin down in the valley; her papa's dear departed Uncle Aug had taken up land there before she had been born. In these two generations, her many cousins had swelled the Dutch influence both in numbers and in church membership at New Paltz. Wasn't it jolly that four of her girl cousins joined that church during Domine Goetschius' recent ministry on the very same day - Jacomyntie, Catrina named as herself, and twins Leah and Rachel - all on "confession of faith" - whatever that meant down there! With cousins across the kill, it was not like being severed from the warmth of family connections forever.

But the one thing she would not take in her wooden chest to this New Paltz was her own Rochester church certificate, to transfer her own membership to the Walloon church, whatever Joseph was going to do with his. Had the Walloon church really become orthodox Dutch Reformed? Anyway, her mama thought it prudent to wait. The French had different views about women. From the beginning both parents had held some reserve about the whole venture. Papa even bellowed upon receiving the intelligence of their proposed departure.

Go *where*, on w*hat* stipend? He was not shy to say they should stay among the cowbarns and the great Butterfield grazing lands of peace and plenty to raise the grandchildren coming on.

Some misgiving may have filled her own flaxen head as she held a fussy baby on her hip,and watched the family help dear Joseph with loading the borrowed ox cart with her chest of linens, his chest of books, a crate of chickens, a rush bottom chair, and the hooded cradle.

Perhaps the distaff kin had a more compassionate inkling that hard times were just around the bend, the last one before New Paltz village came into view, for aunts and cousins tucked in little extras - a homespun linen sheet, a smoked ham, some woollen diapers.

They were loaded to the tailgate. Not so much as another fresh cruller could be added to their freight.

The good_byes were stiff and awkward. She was the first to leave the family nest; except for Gysbert who had briefly served as drummer and had been discharged from the army at age 14!

They started out with the top heavy load, poor as Job, but also much like Abraham,called to go out not knowing whither he went.

Wait! The screech came from Catrina's seven year old sister. In her hand Sarah came flying, all yellow-stockinged legs like a scrawny pullet, carrying the ~~birsh~~ BRUSH broom. She handed it over, lips trembling, much as a very young soldier would surrender his sword after an ignominous defeat.

In compassion Catrina, handing the baby up to Joseph mounted alongside on the only horse they owned, scrambled from the cart to catch her baby sister to her own wrenching heart.

It broke the tension, and they all had a good cry then, with much purple apron mopping of copious tears.

DPL 5/4/95 NEW INFORMATION N.J. HISTORY

G974.941 Wally: Woodbridge & Vicinity
W851da

CODDINGTON

259, ~~147~~, ~~230~~, ~~138~~, ~~134~~, ~~5~~, 230, 264, ~~168~~, ~~230~~, ~~6~~, 251, ~~8~~, 9,
261, 281, ~~200~~, 2, 259, 261, 3, 281, ~~161~~
Codd. Point ~~107~~.

1687, 8 Jan. Hiway laid out for Rahway (Rawack R.) set, beg. R.
Loc. Wright's landing down east to John Codington's Point into meadows. Public dock. 1st b. for transport of hay for export

1692 John Codd, Constable w Matt. Moore, Jr.

HIST. OF WOODBRIDGE

1665 1st set to W. - 30 Eng. w Gov Carteret. Rent
1670, Mar. 1/2 penny per acre to Lord prop. Crime - stock, duck in mill pond, pillor & whip. No roads. Wild pigeons for food, ducks, plovers but ammo scarce.
1666, May. Newark set by Rev Jn. Pierson of Branford, Ct & 30 fam. Seat of govt Elizabethtown - 10 mi away Salt marsh. Swamp. Wade river at low tide.
1670 1st grist mill - toll 1/16. Good meal. Millstones
House lots from 10 A - 19 A. Beach - oysters at low tide. Occ - carpenter, shoemaker, mason, blksmith,
1667 tanners, weavers 3, millwright, doctors. 1st baby b. 1667 = Mary Compton, d. 1735. Beech trees, black-oak,
1670 list of freeholders of W. do not include Codd - (37)
1675 Meet house b. & Stockade - of log.
1677 Gov bought land - none wrested from Ind - friendly. pd for in white wampum, coats & blankets, guns & powd, rum & beer.
Mostly Raritan Ind - lived on eels, clams, oysters.
In W town - Sling-tail Brook (1669) & Mutton Hollow.
Ch. 4 p. 36

Dally: Woodbridge & Vicinity (con't)
CODDINGTON

1667-77 CH. IV-V cont.

No one could cut down timber, for clapboards, shingles. 40s fine per ea. tree felled. Strawberry Hill desig. as perpetual Sheep Common. Meet Hs on Kirk Green. Spunk Hill - spunk to climb it. 10s. for every wolf bounty - head taken to constables house. Wolf-pits (2) b. Magistrates called Schepens (dutch). Constable - no one wanted it - dodged it.

Winter wheat - 5s. @ bu.
Summer " - 4s & 6 pence bu
Good tobacco - 3 pence lb.

Thanks for God's Mercy & Favour . . .
↓ 1676

Thanksgiving Day - Nov. "Wherefore be it enacted by This Assembly, that there be a Day of Publick Thanksgiving, set a part throughout The
NJ) Whole Province, to give God the Glory & Praise thereof, & Oblige us to live to his Praise, & in his fear always.

In stocks, for swear, quarrel, drink liq, singing vain songs on the Sabbath, Only taverns could sell liq - &
1677 chg 8 pence only for a meal.

1675 law passed if any Person found to be Witch, either M or F, to be put to death.

1686-1750 Ch. VI.

1686 - Q m P. Amboy. 1689 - 2. MM at Woodbr. Geo Keith & Jn Barclay there (Amboy) 1687 - preaching in favor of plainer garb & emancip of slaves after a reasonable term of service; GK had many followers - much bitter. & he ended 2. 1694. Woodbr MM held at Fitz Ran—

Dally: Woodbr
Coddington

dolph house till Q meet hs b. 1713.

1706 - Q. forbade superfluous buttons, periwigs, long-lapped sleeves. Ft - ~~hat ribbands, striped stuff~~
F - gawdy stomachers, short cut hair, long scarfs, heads dressed high. Q. not to buy or sell striped or flowered stuffs. No superfluous furniture as valances, fringes. Q. financier of Woodbr was Edw Fitz Randolph. 1719 - janitor ordered to take down glass windows & put up shutters. Cedar shingles - 1736. Small circulating library - G Fox Journ, R Barclay's Apology.

1669-1700 Ch VII
Kirk Green had Presby Ch - later Episc. - on brook.
1669 1st pr - Sam'l Treat, hired 6 mos for £21.
1674 arr of Benj. Salsbury - on 3 mos. trial. Not liked. & voted out in 1 mo.
1675 Meet hs - less than 30' sq. Not finished in 1682 Other efforts to get pr failed; peas & pork did not allure them. All males called to help daub plaster on it.
1678-1683 CH VIII; IX 1683-1690. X - 1690-1700
If any Freeholder elect as J P's & refused to serve, fined 20s - to 40s. On common land much timber cut illegally - guards needed. Blackberry vines, sassafras. Tame Geese troublesome of Strawberry Hill (for sheep alone) -
1690 geese ate timothy grass - order to be killed. Swine yoked & ringed
Town Meetings held in meet hs. unless very cold.

Daily: Woodbridge

Coddington:

1702 + Ch. XI. XII - 1668-1700. XIII. 1700-07. XIV - 1709-20.
Wdbr no Episc missionary in town until 1709 - 1724 -
congreg of 50 - almost all dissenters.
Woodbridge described - from Kirk Green position:
meet hs; town house (parsonage); grist mill; Parker
a weaver - sound of shuttle; prison + stockade;
tavern; blksmith shop; the + im-pound pound, w pigs + geese;
Strawb Hill - large forest + spring. narrow cartroad;
wild cherry, sumac. Sheep - 1711-12 masters to protect from
wolves + dogs. Schoolhouse funded by school 100 A land.
Ear marks on animals.

1700-60 CH. XV. XVI - 1669-1793. XVII - 1720-37.
1702 Mr Shepard d. 1722 parson in old Presby. meet hs. salary pd by
tax - protested by Q. 1707 - Rev. Nathaniel Wade
1707-10 to Wood. - NO Codd. members of his church. except
Mary Coddington Oct 3. 1710.
1714 Rev Jn. Pierson, 28 yrs old, pastor (of Rev Abraham 1st Pres Yale)
introd by Rev Jonathan Dickinson. Ord. 1717 by
Dickinson £80 per annum salary - raised by private subscriptions. Pastor for 38 years - nothing of imp. occurred; peace + quiet; no remarkable revivals; Congreg
of 30. Dismissed 1752 at his own request over dispute.
but w/o censure. Schools since set. 1669. 1st Schm - Jas.
Fullerton 1689-91 followed by Beacher 91, Browne 94,

Dalley; Woodbridge & Vicinity

Coddington

Appendix:

		born
Coddington,	John s/o John Codd.- & Anna	b. 8 Nov 1677
"	, Benj s/o " "	8 Oct 1680
"	, Hannah d/o " "	27 My 1683
Coddington,	Sarah ———	28 Mr 1687
"	Joseph ———	22 Mr. 1689
"	Anna w/o John Codd.-	d. 20 Sept 1690
"	, John mar Mary White.	1 My 1691
"	Anna d/o Benj. Codd & Mary	b. 6 My 1705
"	Margret " "	b. 7 My 1706
"	John s/o John Codd & Elizabeth	b. 25 Mr. 1706
"	Richard s/o John "	b. 27 My 1708

(Notes for inclusion SOMEWHER)

NOTES

Good Queen Bess died of a fever in 1603. Across the channel at Leyden, an Amsterdam preacher having questioned "predestination", clearly against the teaching of Luther and Calvin, believed that good works as well as faith could save man, and surmised that all human kind would be saved in the end. He won followers by 1609 the year of his death but as these Arminians were forbidden to hold public services in Holland many fled to England to strongly influence the Anglican church, the doctrine so upsetting to the Puritans many of whom emigrated to New England to escape its influence. It was this doctrine of Arminiansim which Jonathan Edwards sought to in America's Great Awakening which we have already seen.

But in 1609 the northern provinces of the Lowlands were still largely Catholic. Priests ordered to marry their housekeepers often failed to comply. Laws also forbade Catholics to engage in public worship were generally not enforced. This may explain why Thomas Van de Mark, another of the writer's ancestors, was registered as a Papist when he emigrated to New Netherlands. in

See p. 46g 46 l

Free of Spanish tyranny, the Dutch rapidly rose to a world power. For 50 years Holland led Europe in art and commerce. Her wealth was second to none; living standards was superior to Englands.

In fact many things were better in Holland ~~andxEx~~ than in England as the Separatists were to find out. Religious freedom was supported for it marvelously boosted encouraged trade. Every village had a school. Crime rate was lower than in England. Much freedom of thought and press and speech prevailed. The Dutch were now freely outspoken, even to magistrates, and carried this freedom to America in their pockets along with their tulips and ubiquitous long-stemmed pipes. No one was compelled in Holland to be serf or slave; he was free to leave the country, and with his own money.

(over)

In Holland women could go out alone with no tongue-wagging to follow for most behaved in a most circumspect manner, for adultery was held in disgrace. Yet even then as now ~~there were~~ brothels proliferated in the great seaports, while tipplers and topers were in, near nudity was out due to the stout forms of the well-fed Dutch. and much drinking and gambling. And critics rightly charged the privileged suddenly affluent Dutch with materialism and drive for money-making, with coarse manners - which in time offended the proper English Separatists to the degree that they snatched up their mimicing children in righteous indignation, and eventually fled on the Mayflower to the celebrated Plymouth Rock and the Rock of Ages.

Not all Dutchmen of course were affluent. While one-half of the population was bourgeoise urban, engaged in weaving, ship building, sugar refining, beer brewing the other half tilled the soil stolen from the sea, under the supervision of urban landlords, some of whom like the Renn were soon to send emigrants to pupulate Netherlands new empire in North America under the Patroon system, for Holland needing ready markets and seeking raw materials began exploring uncharted seas. One such captain was Henry Hudson in 1609 whose mutinous crew 2 yrs later cast him adrift in a small boat near Newfoundland. He was never seen again

By now the Dutch had laid claims to the Arctic, to Africa's Gold Coast and to some territories in the Orient for the pepper from the Spice Islands in which they trafficked, reaping a tidy 10 fold profit from Europeans who had developed its taste. ~~and appearance.~~ Soon (28) 10000 D. ships were carrying Brazilian sugar, Baltic grain, Swedish ore ~~metal~~) & people at home speculated grew tulips behind seaweed dikes.

It was in view of locating a plausible short cut water route thru N. Am. to the Orient that the Dutch govt commissioned Capt. Hudson to search for some NW Passage to China. Others had tried it earlier. Jno Cabot, also Eng, had failed as had Verrazano and Cartier both sailing For Fr. So utterly uncharted was this great cont in the N. Atlantic that effords to find the elusive water route continued until mid-19th c. and was finally found in polar ice. A great disappointment.

Codd

As Domine Freylinghusen and other Jersey revivalists made converts, they also made bitter enemies. The Domine was ~~who~~ charged ~~him~~ with obstinancy and false teaching. This familiar recourse to Dutch slander caused ~~him~~ Freylinghuysen to have painted on his highback winter sleigh a verse:-

No one's tongue and no one's pen
Can make me other than I am.
Speak, evil-speaker, without end;
No one your slanders will believe.

Did young Joseph Coddington, New Paltz's future schoolmaster, feel these revival fires? How could he have ~~not been exposed~~ missed it, exposed as he was to Dom. Freylinghusen's long ministry along the Raritan, onathan Dickinson's preaching in nearby Elizabethtown ~~__ miles~~ a stone's ~~good throw~~ toss up the road from the ancestral home, perhaps even Burr's at nearby Newark, and almost certainly the ______ preaching of George Whitfield at Brunswick ~~only __ miles from~~ and Woodbridge.

Which side did he take —

1740 — John Woolman

In the very year 1584 when William died in a hail of bullets in the Lowlands, Elizabeth expelled the Spanish ambassador because Philip II was involved in a plot to assassinate the Queen herself. Bess then openly aided the Netherlands in response to the Beggars pleas for her ducats and help. This she did, as well she might for the long Spanish Dutch conflict ahd kept Philip at bay. Then too Holland controlled the world market for English wool and the Briton households' survival depended on the sale of that commodity. Four years later Elizabeth's sleek modern navy triumphed over papal hopes of bringing ~~back~~ England back to the Catholic fold in the defeat of the clumsy Spanish Armada.